


WALK·ABOVT·SION·AND·GO·  
·ROVND·ABOVT·THE·  
·TOWERS·THEREOF·



MARK·WELL·HER·BVLWARKS·  
·SET·VP·HER·HOVSES·  
·THAT·YE·MAY·TELL·  
·THEM·THAT·COME·  
·AFTER·







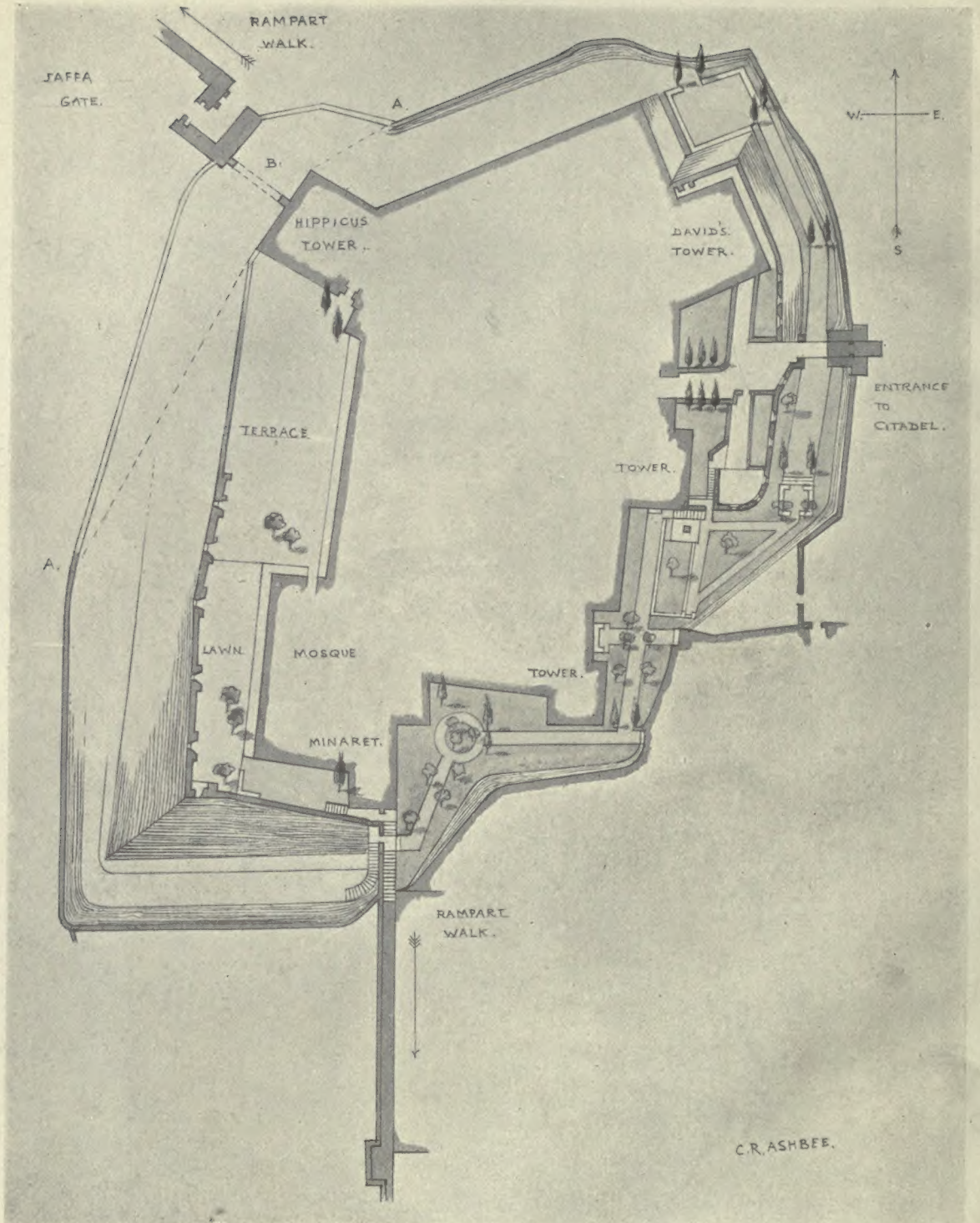
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**JERUSALEM**

1918-1920







*Plan of Citadel Gardens.*



AD 156

# JERUSALEM

1918-1920

Being the Records of the Pro-Jerusalem  
Council during the period of the British  
Military Administration

EDITED BY C. R. ASHBEE



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THE COUNCIL OF THE PRO-JERUSALEM SOCIETY  
1921



## PREFACE

**T**HE Pro-Jerusalem Society was founded in fact, though not on paper, in the spring following Lord Allenby's liberation of Jerusalem. There were, and will always remain, many aspects of civic life, more especially in this unique city, in which no Military Administration, no Civil Government even, could, without thwarting civic and individual effort, occupy itself, however sympathetically inclined. And in the hard and continuous pressure of the first weeks of the occupation it was clearly impossible for the Military Authorities to execute themselves or guarantee execution of even such primal necessities as are indicated by the following Public Notice :—

“No person shall demolish, erect, alter, or repair the structure of any building in the city of Jerusalem or its environs within a radius of 2,500 metres from the Damascus Gate (Bab al Amud) until he has obtained a written permit from the Military Governor.

“Any person contravening the orders contained in this proclamation, or any term or terms contained in a licence issued to him under this proclamation, will be liable upon conviction to a fine not exceeding £E.200.

“(Sgd.) R. STORRS, Colonel,  
Military Governor.

“Jerusalem.  
“April 8th, 1918.”

or another, issued about the same time, forbidding the use of stucco and corrugated iron within the ancient city walls, and thus respecting the tradition of stone vaulting, the heritage in Jerusalem of an immemorial and a hallowed past.

The issue of these two orders ensured the temporary and provisional Military Administration against the charge of encouraging or permitting vandalism. It is, however, no less impossible than it would be improper to attempt the preservation and extension of the amenities of the Holy City without due consultation with the Heads of the Religious and Lay Communities which inhabit it. The Pro-Jerusalem Society was then the Military Governor civically and æsthetically in Council, and the political effect of such a reunion round one table

of differing, and very often actively discordant, elements bound together here by their common love for the Holy City is not to be under-estimated. From the first the venture enjoyed the active patronage and support of the Commander-in-Chief, who never failed to encourage and stimulate our endeavours.

Later in the year 1918, hearing of the presence in Egypt of the architect Mr. C. R. Ashbee, a friend and disciple of William Morris, a member of the Society for the Protection of Ancient Buildings, and of the National Trust, and well known for his skill and enthusiasm for civic development with its kindred Arts and Crafts, I wrote to him requesting him to visit Jerusalem and write a report on its possibilities in this respect. That report is the germ of many of the undertakings which have since been carried out. Mr. Ashbee was appointed Civic Advisor and Secretary to the Pro-Jerusalem Council. Some £E.5000 were collected by direct appeal to those likely to be interested in Jerusalem, and the various projects and activities, a list of which is set forth by Mr. Ashbee, or may be referred to in Appendix III, were set in motion. A great impulse was given to the scope and status of the Society by the arrival of Sir Herbert Samuel as High Commissioner. His Excellency had, during his visit in the spring of 1920, attended a meeting of the Council, of which he had been unanimously elected a member, and signified his approval of our aims by a most encouraging speech as well as a generous subscription. Amongst many other causes of gratitude the Society owes to him its Charter and an arrangement whereby the Government affords it a very considerable annual subvention.

It only remains for me to convey my personal thanks once again to all those benefactors and supporters whose names appear in the list given on pages 72-74 of this publication, to call attention to the generosity of the gifts, and to invite all whom these pages may reach to forge in their lives a link with Jerusalem the living.

A reference, indeed, to the list of subscribers, and that is to say members of the Society, will show how wide the net is spread. Reverence for Jerusalem and what it stands for in the life of man has been the motive that has inspired these gifts, and I make bold to hope that this record of two years' work in the safeguarding of the Holy City may gather in many hundreds of subscribers among the three great religions for which it stands as a beacon on a hill.

Under the new Charter anyone who subscribes not less than £5 a year to the Society, or makes a donation of not less than £25 towards its great work of preserving what is old and ennobling what is new in the

Holy City, becomes a member of the Pro-Jerusalem Society; and the objects of the Society, as defined in the Charter, are "the preservation and advancement of the interests of Jerusalem, its district and inhabitants; more especially :—

- "1. The protection of and the addition to the amenities of Jerusalem and its district.
- "2. The provision and maintenance of parks, gardens, and open spaces in Jerusalem and its district.
- "3. The establishment in the district of Jerusalem of Museums, Libraries, Art Galleries, Exhibitions, Musical and Dramatic Centres, or other institutions of a similar nature for the benefit of the Public.
- "4. The protection and preservation, with the consent of the Government, of the Antiquities in the district of Jerusalem.
- "5. The encouragement in the district of Jerusalem of arts, handicrafts, and industries in consonance with the general objects of the Society.
- "6. The administration of any immovable property in the district of Jerusalem which is acquired by the Society or entrusted to it by any person or corporation with a view to securing the improvement of the property and the welfare of its tenants or occupants.
- "7. To co-operate with the Department of Education, Agriculture, Public Health, Public Works, so far as may be in harmony with the general objects of the Society."

This, then, is the aim of the Pro-Jerusalem Society. The Palestine Administration gives to the Society pound for pound of what it collects from private membership contributions. I make here an appeal for two thousand additional members.

15 March 1921.

RONALD STORRS,  
Governor of Jerusalem.



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# COUNCIL OF THE PRO-JERUSALEM SOCIETY

Founded September 1918.

Incorporated October 1920 (under the Palestine Administration).

## HON. PRESIDENT.

The Right Hon. SIR HERBERT SAMUEL, High Commissioner of Palestine.

## PRESIDENT.

RONALD STORRS, C.M.G., C.B.E., Governor of Jerusalem.

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HIS BEATITUDE THE ARMENIAN PATRIARCH.

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MR. JOHN WHITING, Hon. Treasurer.

MR. DAVID YELLIN (Vice-Mayor of Jerusalem).

C. R. ASHBEE, Hon. Sec., Civic Advisor to the City of Jerusalem.

*\* Those marked with an asterisk are no longer active members.*

## NOTE

*While there has been careful collaboration between the various writers of the essays here following, the Council, as well as the individual writers, wish it understood that the latter alone take responsibility for any statements made.*

*The Council also desire to thank the American Colony for the use of many valuable photographs.*

ED.

# JERUSALEM

1918-1920

## THE OLD CITY

1. In the old city the Pro-Jerusalem Society has, since the British occupation, undertaken several large and a number of minor pieces of work. To several of the former, such as the cleaning of the Citadel, the clearing out of the city fosse, the Rampart Walk, the Citadel Gardens, the repair of the Dome of the Rock, and the restoration of the Sûq el Qattanîn, special sections will be devoted below.

The Society's objective has been to regard the old city as a unity in itself, contained within its wall circuit, dominated by its great castle with the five towers, and intersected with its vaulted streets and arcades, the houses often locked one over the other, and in separate ownerships—"Zion is a city compact together." It is this compactness or unity, so characteristic of Jerusalem, that the Society has set itself to preserve.

2. Perhaps the most difficult of all these works was the cleaning of the Citadel (see Illustrations 2 and 3). This cleaning is by no means finished, for great masses of stone débris, the remains of a late Turkish fortress, guard-rooms and offices, some of which had fallen down before the war, and which Jemal Pasha had started to remove, have still to be cleared away. Soon after the British occupation of Jerusalem the city was filled with thousands of refugees, mainly from Es Salt, and to these people the Citadel had been handed over. There was much sickness, the misery and squalor were pitiful, and it took a long time before the relief officers were able to cope with the difficulty, a still longer time to clean up after the withdrawal of the refugees.

The Society then worked out a method by which the clearing and cleaning should be done by refugee labour, and such of the refugees as were able-bodied were utilized in, so to speak, tidying up their own house. Many hundreds of men, women, and children, organized in different working gangs, were used thus, as will be seen by reference to Section 39 and Section 21, where also are shown pictures of the gangs at work.

To the Citadel itself much has still to be done. The roofs of some of the great vaulted chambers are in a serious condition, and should be

## THE OLD CITY

protected from the rains; there are dangerous cracks at several points in the ancient masonry, coping and battlements in many places need repair. But as no money was or is yet at its disposal, the Society has been unable to do anything beyond cleaning and the clearing of débris. It is estimated that about £1,000 was spent in this work, but the bulk of it was paid, not out of Pro-Jerusalem funds, but out of the various relief funds—Muslim, Christian, Armenian, and Jewish—that were from time to time put at the disposal of the Military Governor by the various religious communities.

3. The cleaning of the Citadel implied the cleaning of the fosse. The Turks had used the fosse as a tipping-pit for refuse. On the south and east were great cess-pits; on the west their plan had been to fill it up entirely, thus gradually covering the glacis, and turning the fosse into road and building sites. They had even at one time proposed to sell the ramparts and level them with the fosse; but this, fortunately, presented insurmountable difficulties. As it was decided to reverse Turkish methods, a new plan had to be adopted, and this may be seen by reference to the Frontispiece. The dotted line at A. . . . . A indicates where the fosse had been obliterated and thrown into the road. The plan shows the new gardens and terraces which the Society has laid out. How is the point of junction at A. . . . . A to be treated? This involves one of the most important civic improvements, which will be considered in its place (see Section 22).

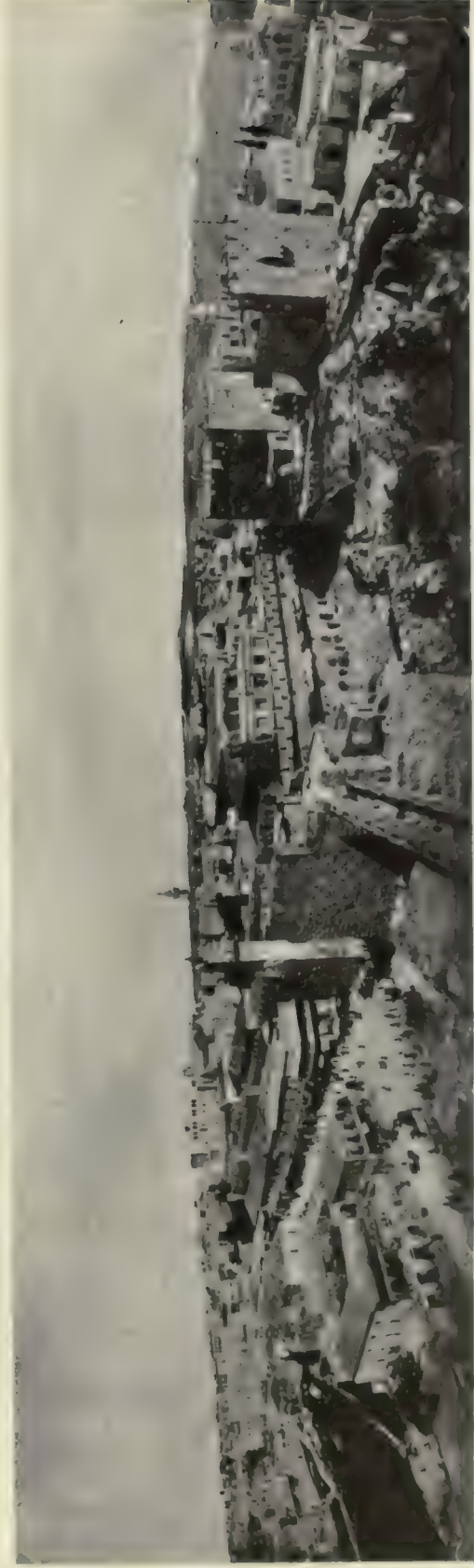
4. The cleaning of the fosse, which led to that method of garden-planning just referred to, and which will be more fully described in Section 20, the Jerusalem Park system, led next to the cleaning of the ramparts, the uncovering of the old sentinels' walk round the walls, and the opening of some of the ancient guard-houses, some of which were covered with many feet of débris. Of these guard-houses four have been uncovered in whole or part (see Illustration 4), and of the Rampart Walk about one-half has been opened out, and inconspicuous iron hand-rails have been fixed at the dangerous points. From the walk itself some thirty encroachments were removed. The type of encroachment most common is best seen in Illustration 6. It consists usually in an attempt to convert the ancient wall into private property. In the sketch shown, *a* is the Damascus Gate, *b* is a block of dwellings in private ownership, and the wall has been blocked at X and Y. In this work of clearing the Rampart Walk the Society has had gangs of labourers





*The Citadel.*

No. 2.



*The Citadel.*

No. 3.





No. 4.

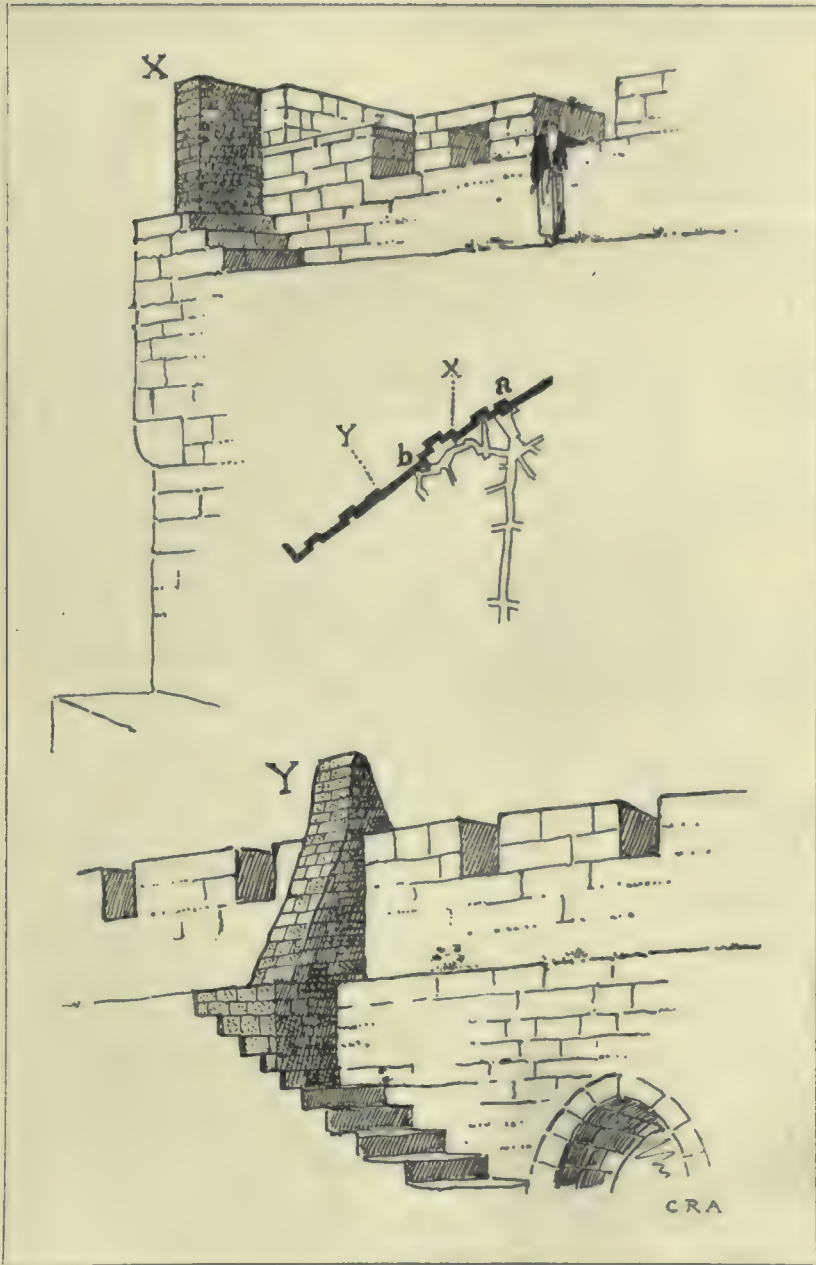
*Rampart Walk with guard-house, near St. Stephen's Gate, showing gangs of labourers at work.*



No. 5.

*Rampart Walk, clearings in progress.*





No. 6.

*Modern encroachments that the  
Society is clearing.*

## THE OLD CITY

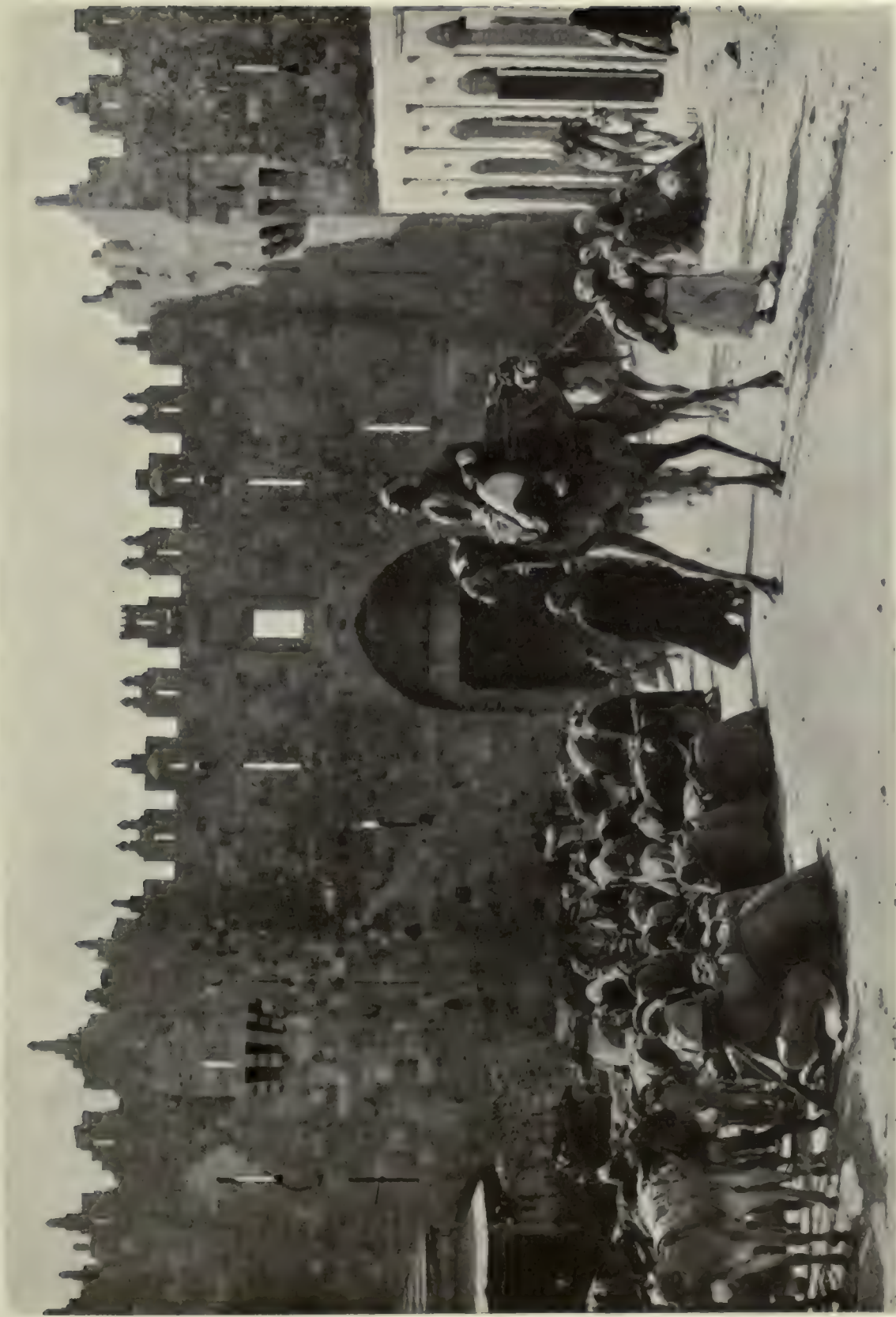
employed for many months, and has spent altogether about £500, in addition to the sums earmarked for relief work from the Governor's special funds (see Illustrations 4 and 5).

5. A word may be said about the gates which are so characteristic a feature of the Holy City. The Society has been instrumental in cleaning up or doing work to the Damascus Gate (Illustration 7), St. Stephen's Gate (Illustration 8), Herod's Gate, and the Jaffa Gate (see Illustrations 2 and 3).

At the Jaffa Gate it stopped the soldiers on one occasion from turning the gate into a camp kitchen. At St. Stephen's Gate a bath contractor had appropriated the whole of the top of the gate for baking dung cakes. The Society had him cleared out, likewise the breeding-place for flies which he had assisted in establishing. The guard-house adjoining the gate had been used as a public latrine. The Society cleaned and repaired this at a cost of some £50; it was subsequently used by the city police. At Herod's Gate the Society also did protective work, and repaired the gate-house at a cost of about £20, turning it into a home for one of its gardeners, to whom a piece of land adjoining was given. The Damascus Gate is about to be handled in the same way, and the approach from it to Herod's Gate is now being cleared.

6. While work was in progress at the Zion or David's Gate quarter, where, adjoining the Jewish Ghetto, is one of the worst slums in the city, a proposal was made for laying out a children's recreation ground. The Society entered into a contract with Mrs. Norman Bentwich on the one hand, and the Abu Liyā Wakf on the other, to take over a piece of derelict and very filthy land, on a ten years' lease, at a rent of £10 a year, to make a playground of it. Mrs. Bentwich undertook the planting and upkeep with the aid of a band of Jewish girl gardeners. The Society, with the assistance of the Zionist Commission, who supplied a special gang of labourers, did the laying-out and rebuilt the walls. The Society appropriated the sum of £25 for this work, in addition to the annual rent, and exclusive of the sums disbursed by the Zionist Commission, whose labour it superintended.

Unfortunately, after the first work of planting had been done a series of nightly raids was made upon the garden, and it was stripped of every tree, shrub, or flower. The police were unable to give the necessary protection, and the work had, for the time being, to be suspended. The present population of the Holy City has much to learn yet in the



*The Damascus Gate.*







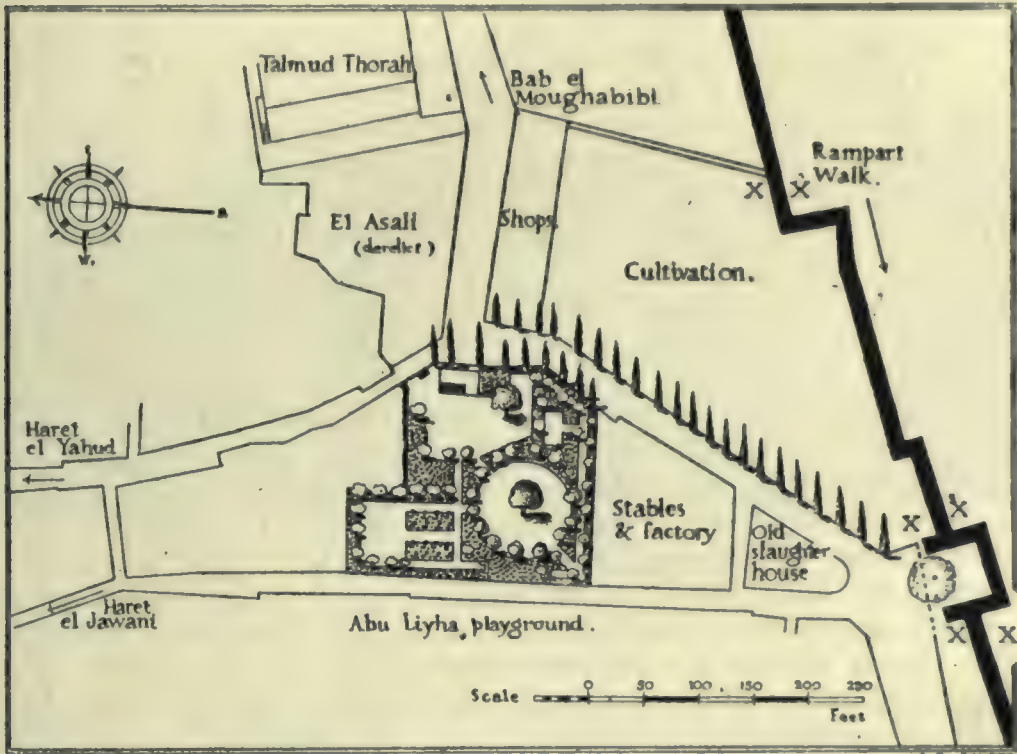
No. 8.

*The St. Stephen's Gate.*



## THE OLD CITY

elementary duties of citizenship. When the little playground is finished it will come somewhat as shown in Illustrations 9 and 10.



*Abu Liyā Playground.*

*No. 9.*

In the course of making the playground certain discoveries of ancient work were made which are referred to by Père Vincent in the chapter on Græco-Roman remains touched by the Society (see Section 57).

7. On another occasion a question of principle had to be decided which involved the destruction of an old, if not very important, landmark. Among the most characteristic features of Jerusalem are the overhanging wooden windows. The owners of a certain Wakf had applied to me for a building permit which involved the destruction of the window shown in Illustration 11. It is of no great age, but it has, together with the small domed room of which it is a part, a character of its own. The owners pleaded that, wood being so difficult to get, it would cost them much more to retain and repair the window, which was falling into the street, than to rebuild the wall flush and insert a new window. They were willing to pay an extra £10 in order to save the

## THE OLD CITY

window, and it was finally agreed that the Society would contribute the value of the material, estimated at £4, provided the work of repair was done to the Society's satisfaction.

8. Perhaps one of the most important pieces of work the Society has had to do in the old city has been the preservation of the ancient Sûqs and covered ways. Unfortunately, the necessary money has not as yet been forthcoming to do this work as it should be done. Mere patching of ancient roofs and vaults is not enough. Under the unique conditions of Jerusalem property ownership and tenure a special system of procedure had to be worked out as a preliminary to repair. This is now being done, and a grant or loan has been promised by the Administration for the gradual repair, coupled with the condition of a pro-rata levy to be imposed by the municipality on all tenants and property owners.

The blizzard of February 1920 brought matters to a head. As the result of it some 150 houses collapsed, and a large part of the Sûq el 'Attarîn was in danger of falling (see Illustrations 12 to 16).

The record of this is significant. In January and February 1919 Père Vincent, Mr. Ernest Richmond, then Secretary of the Pro-Jerusalem Society, Mr. Guini, the municipal engineer, and I as Civic Advisor, had already reported to the Society on the dangerous condition of the Sûq. Our reports advised the immediate expenditure of some £2,000. But the Administration had no money, and nothing could be done. As a result of the blizzard the repair will now, it is estimated, cost more like £3,000. All turns on the complexity of the roof system which covers the streets. Illustrations 12 and 14 show the great area to be dealt with, and some of the difficulties. The properties are all interlocked, and the streets are lit and ventilated through stone louvres so designed as to screen the sun from the streets below. The surface water drains off in accordance with fall, and if the roof or louvre is neglected at one point it may lead to irreparable damage to neighbouring property. Illustration 13 shows where one of these louvres has collapsed after having been temporarily and badly patched. Illustration 12 shows how the vaulting stones are disintegrating, and Illustration 14 shows, at the point where the men are standing, how some twenty metres of wall has collapsed to the danger of the thoroughfare below. Illustrations 15 and 16 show the condition of the vaults below. At the moment when orders were given to shore, the whole street at this point was in danger of giving way.

9. The Society's most important undertaking was the repair in 1919 of the Sûq el Qattanîn (see Illustrations 17 and 18). This, as will be



No. 10.

*Abu Liyā Playground, seen from the Bab Nebi Da-ud  
(as at present)*



No. 10.

*Abu Liyā Playground, seen from the Bab Nebi Da-ud  
(as suggested)*





*No. 11.*

*Old wooden window.*



*No. 12.*

*On the roof of Sûq el Attarîn.*







*On the top of Sâq el Attarîn.*

*No. 13.*



*Showing range of the Sâq roofs  
looking west to the Mount of Olives  
(Note fallen wall!)*

*No. 14.*





No. 15.

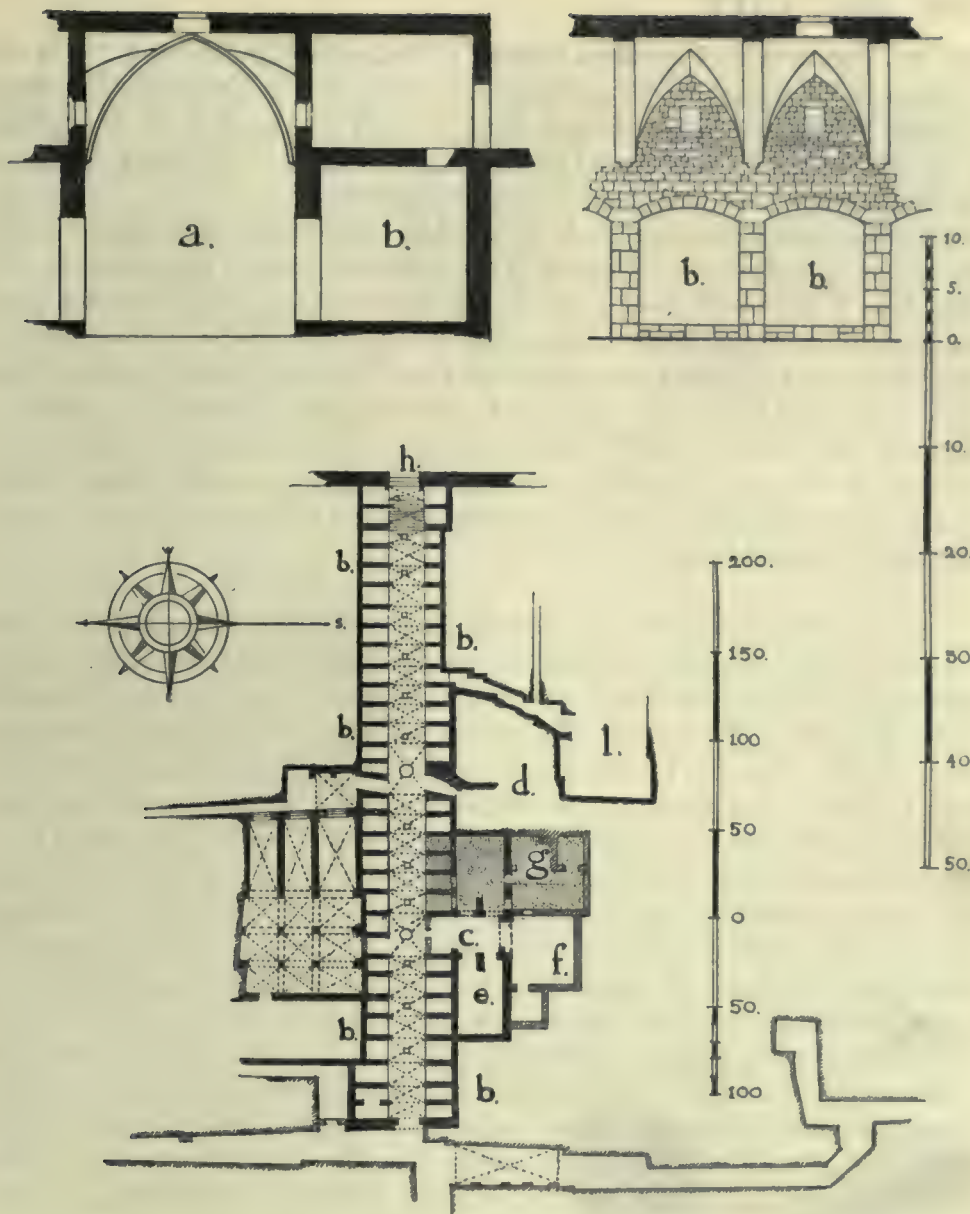
*Sûq el Attarîn from within.*



No. 16.

*Sûq el Attarîn from within,  
looking north.*





C. R. ASHDEE.

No. 17.

*The Sâq el Qattanîn.*

- a. *The Central Arcade.*
- b. *Booths which have rooms over.*
- c. *Central Hall.*
- d. *Hammâm-es-Shaffei.*

- e. *Classroom.*
- f. *Dyeing and Spinning.*
- g. *Reserved for Glass-work.*
- h. *Harâm-es-Sherif.*

## THE OLD CITY

seen by reference to Captain Creswell's description in Section 70, is one of the noblest streets in Jerusalem. The Society has spent on this about £1,000. Had the work not been done, or had the work been postponed, as in the case of the Sûq el Qattanîn just referred to, large portions of the Sûq would have collapsed in the snowstorm.

Further references are made to the Sûq el Qattanîn in connexion with the weaving industry, of which it is now the centre (see Section 27). Therefore I will refer here only to the general plan, which shows what has been done structurally, and what is still intended. This plan (see Illustration 17) is based upon that of the Palestine Survey, which, however, was found to be inaccurate. It has not been possible to correct it. Many of the shops are still walled up, and since the date of the Survey portions of the old buildings to which Captain Creswell alludes, those on the north side of the plan, appear to have been destroyed to make way for a modern house.

10. Of the repairs to the Dome of the Rock (Illustrations 19 and 20), which the Society's assistance enabled the Wakf authorities at a critical period to undertake, a few words must now be said. Captain Creswell's notes in Section 68 should be consulted for the latest historical data. For the initial repair work the Society advanced the sum of £232, and it has since, at the instance of the Administration, guaranteed an agreement between the Wakf and their contractor, Mr. David Ohanessian, who has been appointed to make, in the old furnaces, such tiles as are needed for the repair and upkeep of the building. The supervision of this important work has been since the outset in the hands of Mr. Ernest Richmond, the advisory architect of the Wakf, from whose report of March 1919 the following extract is given :—

“To ensure complete immunity from decay, especially in the case of the more modern tiles, is impossible. The surface of this kind of tile (of which there are very large numbers) is bound to disappear much sooner than that of the earlier tiles, thereby seriously increasing the denuded areas; and the time is not far distant, if indeed it has not already arrived, when the following question will have to be answered: ‘Is the method adopted in the sixteenth century of decorating the outer walls of this building with glazed tiles to be continued in the future, or is that system to be abandoned?’

“Efforts have for the last 400 years been made to maintain that system. Repair after repair has been carried out. Whatever we may think of the methods followed we must at least acknowledge the effort



No. 18.

*Sûq el Qattanîn—Main Arcade.*

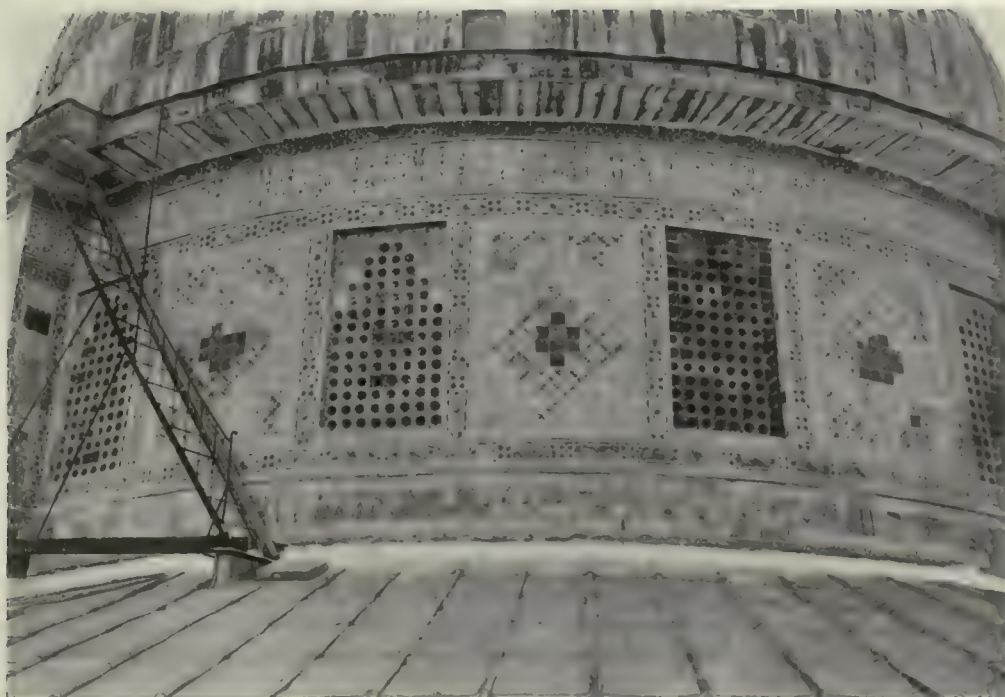






*Dome of the Rock.*

*No. 19.*



*Dome of the Rock.*

*No. 20.*



## THE OLD CITY

and admire the perseverance with which it has been made through many generations, and in spite of the obvious difficulties caused by unsatisfactory methods of administration.

“Tiles have decayed in the past, and tiles will decay in the future; some rapidly, some less so; some by natural and unavoidable causes, others by reason of neglect or lack of skill. In the past they have always been replaced in some form or other, though with varying success and uneven skill.

“If, in the future, the general policy followed throughout 400 years up till the present century of keeping the building endowed with a tiled surface is to be continued, those responsible will have at least in one particular to follow the example of the past; that is to say, they will have to provide new tiles. This, of course, does not exempt them from doing all that can be done to preserve those that still exist, and in this matter the future guardians of the building may well do better than some of their predecessors.

“If we admit, as I think we are bound to admit, that the Dome of the Rock is not merely a building of archæological interest, but also a symbol of something very much alive, we must also allow that there is something to be said for maintaining the outward and visible sign of that vitality. All skin decays, but so long as there is life in the body which it covers its tissues are continually renewed.

“So long then as the Dome of the Rock remains a live building—a building, that is to say, which is an integral part in the life that surrounds it—so long as it fulfils the functions it has fulfilled for 1,200 years, so long must its skin be continually renewed in some manner or other, by marble or by mosaic, by tiles or by cement; for the walls have been too much hacked about, in order to provide a key by which to fix surface decoration, to make it tolerable that they should become entirely denuded; nor does cement seem a satisfactory or adequate covering to this building. Within an appreciable number of years the choice will lie between cement as a covering to a considerable proportion of the building, or new tiles.”

This extract may not inaptly be followed by the Grand Mufti's eloquent appeal to Islam. It is translated from the Arabic, and appeared in the Arabic papers on 4 and 5 December 1918.

“Peace be upon you, and the grace of God and His blessings. This sacred Mosque, to which God translated His Prophet one night from the Mosque in Mecca, and in which one prostration before God is counted by him as five hundred—is it not the Aqsa Mosque which God has blessed? Yet it is neglected, and for several decades was overlooked,

## THE OLD CITY

until decay has set in in its frame, and its ornamentation has faded, and the whole edifice stands in peril of disruption, which may God avert. Who desires the loss of this precious gem, unique in its grandeur, its form, its architecture, the soundness of its foundation, and the perfection of its structure—this wonderful building, the site of which may not be seen on the face of the earth, which causes the greatest architects to shake their heads in wonder and to confess their incapacity to produce its like even were they all to put their heads together?

“Now, when the men of the Occupying Power, and, in particular, H. E. Colonel Storrs, Governor of the Holy City, saw the ruined state in which stood the Mosque, and learnt that the revenues derived from its private wakfs (i.e. without even taking into account the difficulty of obtaining rents at all in those days) do not exceed what is required by way of expenditure for the maintenance of religious rites—when Colonel Storrs saw that, it was an eyesore to him, and he expressed his deep regret, and set about at once—may God watch over him—and applied for an able engineer of those who have specialized in the repairs of ancient places of worship.

“His appeal met with prompt response, for very soon the British Government sent out from its capital, London, the most celebrated engineer and the most competent for this great work. This is Major Richmond, known to the greater part of our Egyptian brethren for the good work done by him in their own places of worship. No sooner arrived than he set to work at once, tucking up his shirt-sleeves of activity, and displaying the utmost interest in minutely examining and investigating, and then reporting on what ought to be done. Having examined everything bit by bit, and with the utmost care, he drew up a report fully explaining what was required for the restoration and preservation of this noble edifice, and dwelt specially on the necessity of speedily setting to work. He also showed in an estimate that to get materials, apparatus, and the skilled labour which is required for such delicate work, would necessitate about £80,000, which is not much if the object be to preserve such sacred precincts to which humanity flocks from all parts of the world ; not much—God willing—for those charitable, good people who wish to lend God a pious loan which He will repay to them times over, to extend their generous hands towards Him from all parts of the globe, east and west, and answer His call, which is His, by saying : ‘Lo ! Our riches we entail unto Thee.’ For verily he erects the Mosques of God who believes in God. Verily, also, God will not suffer good works to go unrewarded.”

## THE NEW TOWN PLAN

II. Passing from the Society's activities in the care and upkeep of the old city, we now come to the New Jerusalem. Its first thought here has been the new Town Plan. All modern civic regulation points to the need of town-planning. The plan is the index or method on which the orderliness of a city is based. But a Town Plan, especially in an Eastern city, implies much more than the mere laying out of streets and alignments. The Arabs have a word "tartib," formed from the verb "rattab," to make tidy, and meaning the method or scheme on which work is to be undertaken; this "tartib," or method of how to make tidy, is what we have to consider. The confusion into which industrialism has thrown all the conditions of life, whether in east or west, has made the Town Plan essential for every city that is in any way alive. It is doubly necessary for a city which has been threatened, as has Jerusalem, with violent changes in the last twenty-five years, and has at the same time a unique record, an immense wealth of historic building, and a curious and romantic beauty of its own.

But a Town Plan for such a city depends for its excellence on—

- (a) Its grasp of certain principles, social as well as architectural;
- (b) Its power of adaptability;
- (c) The administrative machinery that is set up to give intelligent effect to the plan.

If the principles are ignored—e.g., the religious divisions of a community, or the industrial needs, or the question of water supply, or the observation of contours—or if the sanitary needs are over or under estimated, or the prevalent winds ignored, or the planting of the trees, or the education of the city's children, or if any of these things are insufficiently considered, the whole plan may be impaired. Or, again, if a plan be so rigid in its conception that it checks the normal development of any of these things, it is like a panel that cracks. We get a different result from that of our anticipation. A good plan must have power of variability, as a good bit of wainscoting must move with the wind and the sun and yet not give. To make this variability possible there must be an administrative machinery having power to modify the plan in accordance with the principles on which it is being worked out, for the principles themselves may change, and they certainly need constant study. This study is the concern of the politician and the sociologist quite as much as of the draughtsman, the architect, or the engineer.

## THE NEW TOWN PLAN

12. It follows from these considerations that a good plan cannot be the work of one man only. It must be the study of many minds, imply a co-ordinated knowledge focused upon the city which it is sought to ennoble, or to which the "tartib," or system of tidiness, is to be applied.

There have been many plans prepared for the Holy City during recent years in whole or part, and by many different people. There have been the various plans projected and in part carried out by Jemal Pasha and the German architects, who were called in to reconstruct portions of the city or make new roads before the British occupation. There were the plans and the new streets of Ephthemius, the Greek priest; there was the plan of Mr. Victor Hamberg; there is the official plan of Mr. Guini, the municipal engineer, upon which he and his staff have been working for over a year now—the plan of the city as it actually is; there are the plans of Mr. McLean (see Illustration 21) and Professor Geddes (see Illustration 22); and there are the various plans of portions of the city emanating now from the Public Works Department, now from the Municipality, or from my own office as the need arises.

13. It is necessary here to make special reference to the plans of Mr. McLean and Professor Geddes, because they provide, after the official plan of Mr. Guini, the main lines upon which the final Town Plan is likely to be carried out.

The distinctive quality of the McLean plan, as will be seen by reference to the reproduction (No. 21), is that it isolates the Holy City; sets it, so to speak, in the centre of a park, thus recognizing the appeal it makes to the world—the city of an idea—that needs as such to be protected. The Geddes plan, which should be studied with the McLean plan (see No. 22), accepts this guiding principle, but pays more attention to contours, saves a large sum on roads, and being based on more precise data, and with the experience of many more months of study than it was possible to give during the earlier periods of the military occupation, carries us farther. The Geddes plan revealed the fact that the maps and measurements upon which both the McLean and the Geddes plans were based proved to be faulty. I have myself noted variations of 150 feet. In a sharply undulated district such as Jerusalem, where there are steep ascents and deep valleys in close proximity, this brings us immediately to the principle involved in contours. It is not as on the level plain, where you can, so to speak, drag your net and yet achieve

# SCHEME No. I

General Plan of the  
& Preservation of the  
of the Modern City; &  
ing the Lines of Dev  
of the Future City.

## DESCRIPTION OF THE SCHEME

1. Old City within the Walls.

*Mediæval aspect to be preserved. New buildings may be permitted under special conditions.*

2. Area between City Walls & Brown Line.

*No new buildings to be permitted and the area to be eventually a clear belt in its natural state.*

3. Area between Brown Line & Dotted Brown Line.

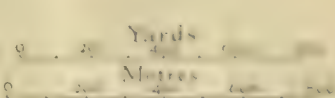
*Buildings may be erected only with special approval & under special conditions rendering them in harmony with the general scheme.*

4. Area outside dotted Brown Line.

*This is the area planned for future development. The plan shows the alignments of future streets and open spaces and the improvements of existing streets.*



*This scheme was prepared at the request of the Military Authorities for the Municipality of Jerusalem.*







## THE NEW TOWN PLAN

the same effect of checkers or diagrams. Were we to do this across the undulations of Jerusalem we might find ourselves planning up in the sky, or our level road falling down a steep incline.

The Guini survey, which is correcting the inaccuracies of the Turkish and German mapping, will make it possible to carry out more scientifically that co-ordination of the two plans upon which we are now engaged. Here again the direct assistance of the Society has been given. Realizing that the success of the plan depended upon the survey, the Society has given active support to Mr. Guini's office; it has paid for the printing of the plans, and set aside some £70 for what is even more important, a contour model, towards which the American Colony have kindly offered to contribute in labour and supervision. Further, the Society has undertaken to pay for a series of aerial photographs which the Royal Air Force is preparing.

14. But neither the McLean plan, the Geddes plan, nor the Guini survey provides one thing which is essential to the future of the city. This is the "zoning" system, by which the city will be divided into areas of occupation, residence, amenities, social service, etc. Such a system can only result from the reasoned need of the citizens themselves. To effect it some sort of civic commission is required. You can only compel up to a certain point, and you must have the logic of the general need behind you before deciding how far compulsion may be carried.

Then political and industrial considerations enter. The two plans before us illustrate this very nicely. The McLean plan assumes the railway station as the point round which the main growth of the city is to be. The Geddes plan starts from the hypothesis of a University development mainly towards Mount Scopus. Who can yet say that the city will spread to the north-east, as Professor Geddes suggests, or to the south-west, as postulated by Mr. McLean? Is there likely to be sufficient industrial development to warrant both assumptions? Other equally important considerations enter: Will the University be a Zionist University merely, or will it be frankly non-sectarian, a University in which all the world shares? Professor Geddes, in his report, has thrown down the glove to Jewry. Will the challenge be taken up? It is a question for the Jews alone, but the result of their decision will profoundly affect the city's future—may shift the axis of its development and revolutionize the Town Plan. Until we can see ahead more clearly we cannot zone, and until we zone we cannot make our Town Plan effective.

## THE NEW TOWN PLAN

15. I said above (Section 11) that the Town Plan depended for its third requisite upon the administrative machinery set up. That so far has been met, rather inadequately, by the office which it is my privilege to hold as Civic Advisor. The various decisions which the Military Governor of Jerusalem has had to give on questions of civic development have been referred to me, and no one under the Public Notice No. 34 of 8 April 1918 could "demolish, erect, alter, or repair" without first obtaining a permit from the Military Governor. These are municipal functions. I had nearly 500 applications through my hands between October 1918 and June 1920. When the permit is granted it becomes the Municipality's work to see that it is effectively carried out, and to collect the revenue under the conditions of Turkish law.

It is on the side of the amenities, of the finer civic development, and of archæology, that the office of the Civic Advisor touches the Pro-Jerusalem Society. All important cases, such as those referred to in Sections 17 and 25, I submitted for the consideration of the Council before taking action upon them. How immensely helpful this has been these records will, I trust, show.

# THE ARCHÆOLOGICAL NEEDS OF THE HOLY CITY

16. Of the 500 requests for building permits referred to in the preceding section perhaps 25 per cent. have involved questions of archæology. Many of the requests have been quite trifling, but sometimes the most trifling have had far-reaching civic and archæological consequences. The David Street Market, to which special reference is made in Section 25 (see Illustration 54), is a case in point. So also is the Park system (Sections 19 to 23), on a portion of which, in the area surrounding the Jaffa Gate, I have already refused some thirty applications to build. Other cases again are those dealt with in Sections 2, 3, 5, 6, 7, 9 of these records, and those with which I deal in the ensuing section.

17. The system on which we work at present is that all cases of archæological importance are presented at the monthly Pro-Jerusalem meetings, and the opinion of the various experts is secured before action is taken. Thus the matter of the saving of the Roman staircase at Siloam (see Illustration 76), dealt with by Père Vincent in Section 58, was reported on before it was sent up to the Chief Administrator as an infringement of his proclamation (see Appendix VI). In this case the Society conducted the prosecution against a building contractor who had stolen some twenty tons of Roman stonework, which he carried off by night on the backs of donkeys. The man was fined £50, and had to return the stones; but, of course, they could never be put back again into the positions from which they had been taken, and in which the Bliss and Dickie excavations revealed them.

The case of the falling Sûqs has been already dealt with in Section 8. This case led to a special report, which I was asked to make for the Chief Administrator, with the object of arranging a loan or grant in aid to the Municipality for the permanent upkeep of the Sûqs, together with a property levy.

A good illustration of how the system works is the Hammâm el Batrak, the "Bath of the Patriarch," an eighteenth-century Muslim building. A permit had been asked for to repair certain shops in Christian Street (see Illustration 24), and at one of them (*b*), the old entrance to the Hammâm, the stone mastabahs were already being removed and broken up. It appeared, on investigation, that it was proposed to

## THE ARCHÆOLOGICAL NEEDS OF THE HOLY CITY

abandon the bath and construct modern shops upon it. It seemed a pity to do this, at least without reservation, in respect of those portions of the eighteenth-century structure that were most worth saving. A special meeting of the Council was therefore held on the site, and the various schemes considered. It was finally decided that permission should not be given to the owners to remove the bath, and that they should be advised to repair the building for continued use as a bath with shops adjoining. If that were found to be no longer practicable it was intimated that the modified scheme shown in Illustration 24 *e* and *g* might be approved for conversion into a café of that part of the building most worth preserving, i.e. the large vaulted room (see Illustration 23). This scheme postulated the new shops shown at *a a a* in the part hatched in the illustration, and a small public garden *g*. The ruksahs were thereupon issued in the Governor's name.

18. How then shall we determine in the future the archæological needs of the Holy City? On the hypothesis that we shall continue to administer Turkish law, with possible British modification, what ought to be done?

The Pro-Jerusalem Council has been gradually shaping for itself the following programme. It will be seen that some of the objects aimed at are beyond its powers, and need administrative support; others, of necessity, have awaited the coming of a permanent civil government:—

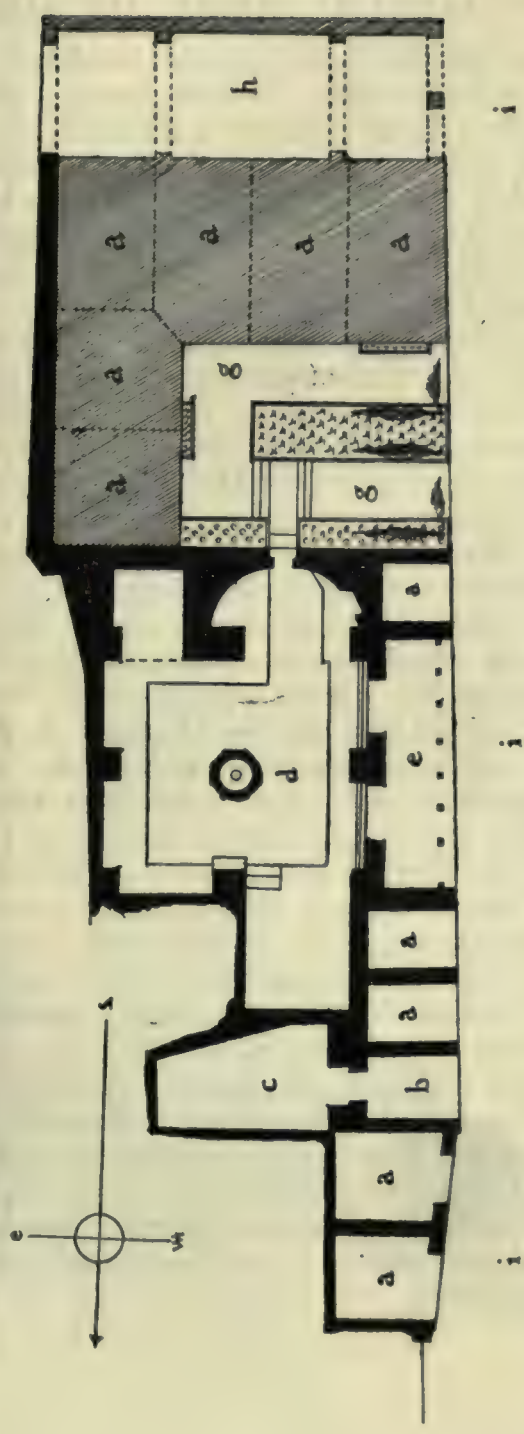
- (1) Detailed and systematic survey and registration of all historic monuments in the Kaza of Jerusalem.
- (2) The establishment on and through the Council of a body of opinion guided by men who have not only the technical and archæological knowledge, but the authority to carry through administratively any policy that has been agreed upon.
- (3) The co-ordination, with the aid of the Municipality and such services as are still in military hands, of the various civic functions that touch archæology—e.g., the granting of ruksahs, the laying on of water, or the placing of drains in the old city; the opening out of ancient streets, especially where destroyed by the blizzard of 1920; the repair of the Sûqs by means of administrative order, and the levy on property owners; the making of new roads in the suburbs of Jerusalem, especially where these are on the lines of old Roman roads.
- (4) The making of regulations as to movable antiquities, their finding, safeguarding, or sale, and the unauthorized or illicit digging that may bring them to light.



No. 23.

*Hammâm el Batrak—The Large Hall.*





No. 24.

*Hammâm el Batrak.*

- e. Proposed portico and entrance to Café.
- g. Proposed garden.
- h. New street under arches.
- i. Christian Street.

- a. Shops.
- b. Old entrance to the Hammâm.
- c. Lavines.
- d. Large hall.

## THE ARCHÆOLOGICAL NEEDS OF THE HOLY CITY

In regard to (1), the survey, much has already been done. It is stored in the Governorate files, of which there are several thousand, or at the Municipality. Large numbers of photographic records have been taken, and plans and drawings made. All this should later on be systematized, and when the actual register of Jerusalem historic monuments is made, it should, if necessary, be incorporated. Such an official survey of "Monuments historiques" is the first thing to be done, and an administrative grant should be made for it.

In regard to (2), the composition of the Council is in itself a guarantee for the careful consideration of questions as they arise. All the local archæologists, and those appointed by the Military Administration, have from time to time served on the Council, and, further, the Council has on it men, such as the Grand Mufti, the Mayor, and the heads of the religious communities, who can give the necessary sanction to its decisions.

That brings us to (3) co-ordination. The weakness of any military regime in civil matters is its inadaptability to civil needs. It can guarantee no continuity; its judgment in the appointment of officials is often determined by considerations not germane to the appointment, and the personal responsibility of those appointed rests of necessity with the military superior, and not with the man who has to do the job. A military regime, in other words, is concerned, and rightly, with other things. Through the Pro-Jerusalem Council, however, it was often possible to effect co-ordination, and draw together interests that could not in any other ways have been focused upon the amenities of the Holy City.

Lastly, the Council has had, perforce, while awaiting the arrival of a permanent Administration, to consider and solve problems of an archæological character which would properly be within the province of a Department of Antiquities. The Council may reasonably claim to have earned the gratitude of archæologists for the action it has taken in the best interests of the historical monuments of Jerusalem. It is now to be anticipated that a permanent department of Palestine antiquities will be instituted, and definite co-ordination established between the activities of the Society and those of the department. The Council will doubtless view this prospect with the greatest satisfaction, especially in view of the additional strength and efficiency which such a combination would give them in their special field.



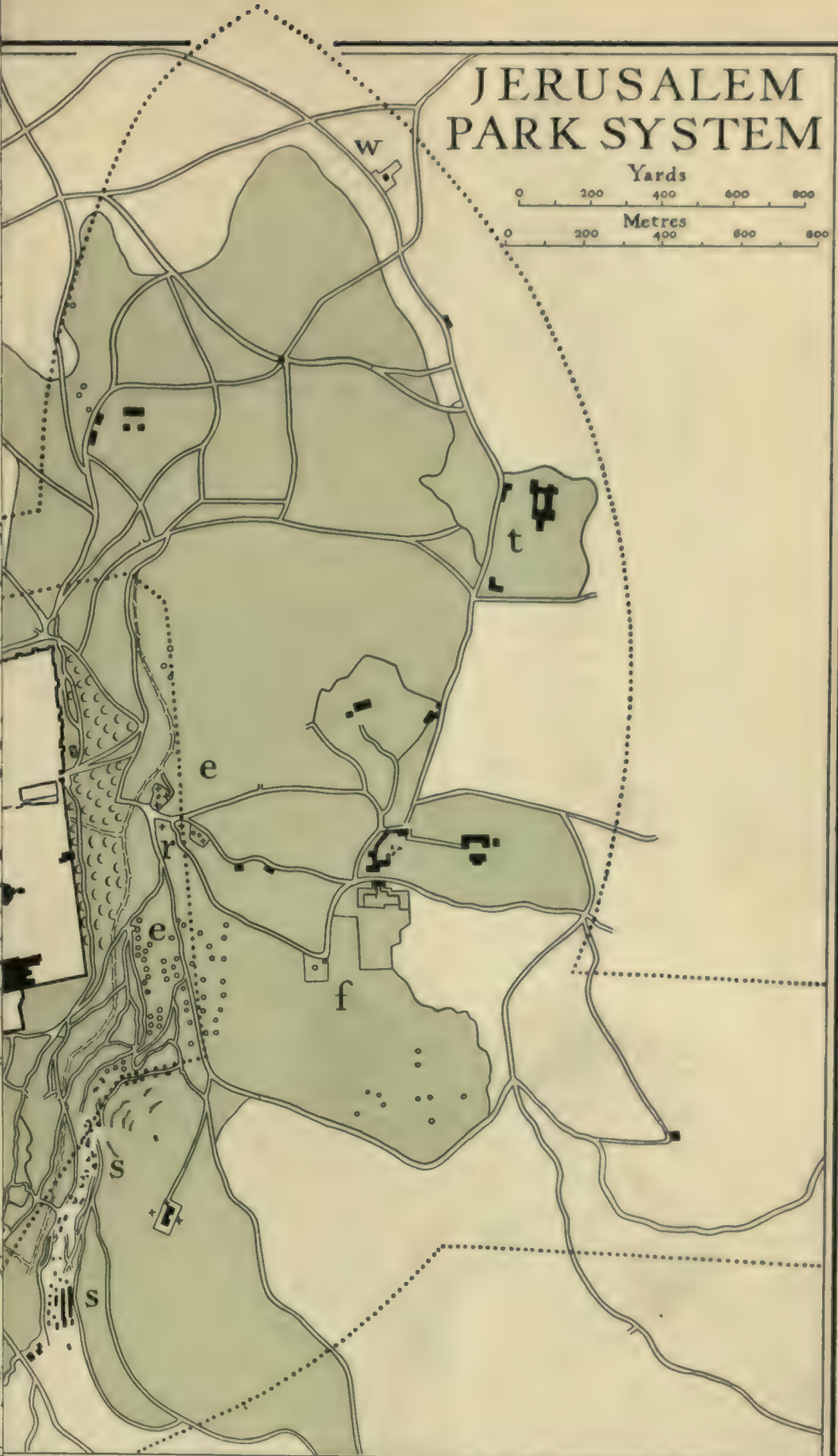
# JERUSALEM PARK SYSTEM



- a.b. Jewish tombs
- c.d. tombs which are
- e.f. System, some
- g. referred to in
- h. The Jaffa Road
- i. The Post Office
- j. The Mc. Rae
- k. The Muslim

- l. The Rashid
- m. School and
- n. Mount Sion
- o. The Govern
- p. The Syrian
- q. Agricultural
- r. Greek Mona
- s. Dominican
- t. The Garden
- u. The village
- v. Government
- w. The Russia
- x. The Citade
- y. Proposed U
- z. Notre Dam

- o o o o Jewish bur
- + + + Christian
- ((( Muslim





## THE PARK SYSTEM

19. Perhaps the greatest need of Jerusalem, after the preservation of its history and the cleaning of its streets, is gardens, shade, and afforestation.

It is said that the city has never recovered the destruction of the timber cut down by Titus in the siege of A.D. 70. The siege of Godfrey de Bouillon nearly failed for want of timber; and the Turks, though creditable gardeners, never made good the wastage of the end of classic civilization. Professor Geddes, in his report to the Zionist Commission, has some valuable comments, with diagrams, on the question of rainfall and plantation in Palestine. Water and plantation in Jerusalem go hand in hand. They react on one another. Plant trees and you get more rain; store your rainfall in a thirsty land and you can plant your trees. Indeed, the difficulties are enormous; and, so far, they have been too great for us to do much. They are labour, transport, water storage and its application through the long nine months of drought, and protection from the goat. There are really only two months in each year when planting can be safely done. In the planting season of 1918-19 the Pro-Jerusalem Society planted about 200 trees. In the season of 1919-20 about 2,000. With proper resources we hope to plant in the city or about it 4,000 annually. It is not the planting that is the difficulty, but the tending (see Section 6).

20. As the Citadel Gardens and the Rampart Walk will be the core of the Jerusalem Park system, this is the proper place to speak of them. The plans shown in Illustrations 25, 26, 21, and 22 explain this. They should be studied in relation to one another. The key plan (Illustration 26) shows the Rampart Walk as the centre of the Park system, the spinal cord on which is to be built the whole series of parks, gardens, and open spaces of which the new city will be composed. To the south-west of this plan is the Citadel. The large plan (Illustration 25) shows the Park system as a whole. It is an attempt to co-ordinate the different areas it is proposed to reserve, and in the centre of which the Holy City is to be set. In this plan the modern building area which lies to the north-east and south is left blank, and only a few salient points are shown. Turning back now to Illustration 1 (*Frontispiece*), we see the Citadel enlarged. The Citadel Gardens (Illustrations 27 to 31) are to be the entrance to the whole system. The eight areas now being handled are marked around the wall enceinte, beginning at the Citadel area I, and ending at the point where area VIII



No. 26.

*Key Plan of the Rampart Walk.*

- |      |  |    |                                      |
|------|--|----|--------------------------------------|
| I    | <i>Citadel area.</i>                       | a. | <i>Dome of the Rock.</i>             |
| II   | <i>Armenian Convent area.</i>              | b. | <i>Church of the Holy Sepulchre.</i> |
| III  | <i>Zion Gate (Bab en Nebi Da-ud) area.</i> | c. | <i>Herod's Gate.</i>                 |
| IV   | <i>Tyropæum.</i>                           | d. | <i>Pool of Hezekiah.</i>             |
| V    | <i>Bezetha.</i>                            | e. | <i>Birket Israel.</i>                |
| VI   | <i>Damascus Gate (Bab el Amud) area.</i>   | f. | <i>Birket Sitt Miriam.</i>           |
| VII  | <i>New Gate (Bab el Jedid) area.</i>       | g. | <i>El Aqsa Mosque.</i>               |
| VIII | <i>Jaffa Gate (Bab el Khalil) area.</i>    | h. | <i>David Street.</i>                 |



*Citadel Gate—South Terrace.*

*No. 27.*



## THE PARK SYSTEM

touches area I after the wall circuit has been made. We approach at the main or eastern entrance of the Citadel over what was once the drawbridge, and near where Lord Allenby made his proclamation on the surrender of the city. The Society proposes to commemorate the spot with an inscription. We then pass southwards by a series of steps, walks, terraces, and plantations, laid out in the ancient fosse, about the glacis, and round the various towers, to the Rampart Walk. This walk will ultimately take us right round the city, and bring us out at the Jaffa Gate immediately to the north-west of the Citadel.

The fosse, before the Pro-Jerusalem Society took it in hand, was a public latrine, and, worse, it was a refuse heap for dead carcasses and decomposing matter. The Illustrations 27 to 31 will show into what this has been converted. In the designing of this garden I have followed the architectural lines of the Citadel which it embraces, and every successive point as we reach it is dominated by the solemn masses of the ancient stonework. The trees planted have been olive, fig, eucalyptus, almond, cypress, mimosa, pepper, trumpet-tree, and sumac. All trees will be kept low so as not to interfere with the scale of the buildings. Jackaranda were tried, but the wind and cold destroyed them. The illustrations show a number of other shrubs, plants, etc.

In making this garden I had the assistance of Captain T. B. Mathieson and Sir John Burnet. The latter happened to be in Jerusalem working on the graves memorial when a portion of the south terrace was being laid out. To the former, who was in charge of the Jerusalem police, I am particularly indebted, not only for the unique horticultural knowledge he placed unreservedly at the Society's disposal, but for his constant and unflinching personal help.

21. The Rampart Walk will be the spinal cord of the Jerusalem Park system. It will, when completed, be the largest, and perhaps the most perfect, mediæval enceinte in existence. Carcassonne, Chester, Nüremberg, are parallel cases, but none of them comes up to Jerusalem in romantic beauty and grandeur. Some of the main points in the Jerusalem Rampart Walk may be studied in the illustrations here given, and its relation to the Park system as a whole will be best seen in Illustration 25. I will now take the illustrations in order, beginning at the entrance by the Jaffa Gate. Here at the junction of the wall with the fosse a stone stairway has been built to make access possible. The point is just behind the minaret in Illustration 1 (*Frontispiece*), and the

## THE PARK SYSTEM

line of the ramparts may be traced to the right, towards the Armenian quarter of the city.

Illustrations 32 and 33 show the walk by David's Gate and the encroachments made on it by a modern Turkish meat market. This the Society had scheduled for removal, when the act of God, in the form of the blizzard, fortunately came to our aid and broke the roof in.

Illustrations 4 and 5 show gangs of the Society's labourers at work clearing débris from the walk. Some idea of the mass of stuff to be removed may be seen by the height to which it was piled in relation to the figures. In Illustration 5 it comes up nearly to the woman's head. In Illustration 34 a woman is seen at work picking off the great stones of an encroachment that had been built on the walk. She is herself standing on the old city wall.

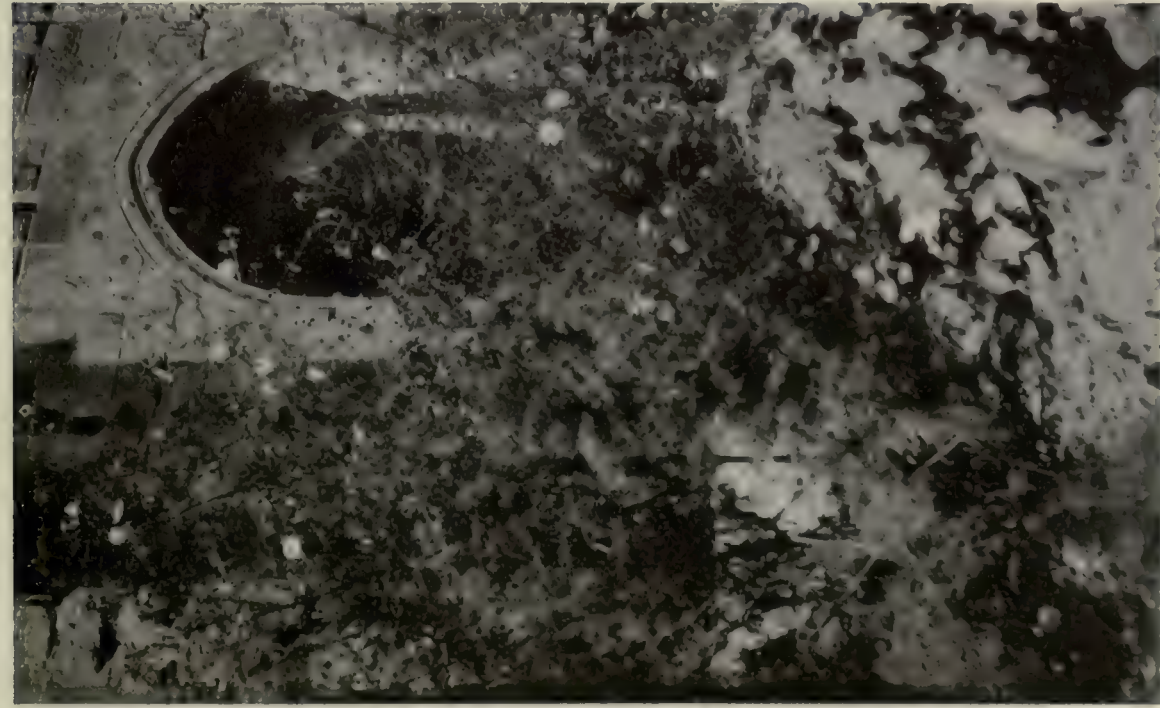
Illustrations 35 and 36 show another of these encroachments ; it is outside the Spanish Jews' Hospital. Here, again, as the photograph shows (No. 35), a new wall had been built on the top of the ramparts. The pen diagram below (No. 36) shows how this was handled. A is the new wall, B the immense mass of tip on which the new wall was built, and which in places was beginning to burst the rampart wall. C shows the unburied sentinels' walk. In this case the encroachment was not hacked away, but tunnelled, and an arch made over the steps which the excavation revealed. Illustration 37 shows what the work looked like when in progress. The girls are in the pit with their baskets clearing débris. The ink line shows where the arch was subsequently built and the parapet made good. At E, on the inner side of the wall, where the walk adjoins the public street, it is proposed to plant as shown.

Illustration 38 is interesting as showing the sort of destruction that is in progress. The old walls of the city have been used as quarries, and the massive stones, when loosened from neglect, are carried off. A few thousand pounds to make good these parapet repairs around the city walls are greatly needed.

Illustration 39 shows the end of the walk at the El Aqsa Mosque. We have not for the moment got beyond this point, and it is possible that a way over the wall or on the outside may be better till the walk begins again at the point where it first touches the Temple area on the south side.

22. At this point, as it will when completed become one of the most important features in the Jerusalem Park system, a few words may be





No. 28.

*Citadel Gardens.*



No. 29.

*Citadel Gardens.*





*Citadel Gardens.*

*No. 30.*



*Citadel Gardens.*

*No. 31.*





No. 32.

*The Rampart Walk, showing how a roof has been built over the walk which follows the arrows.*



No. 33.

*The Rampart Walk.*



No. 34.

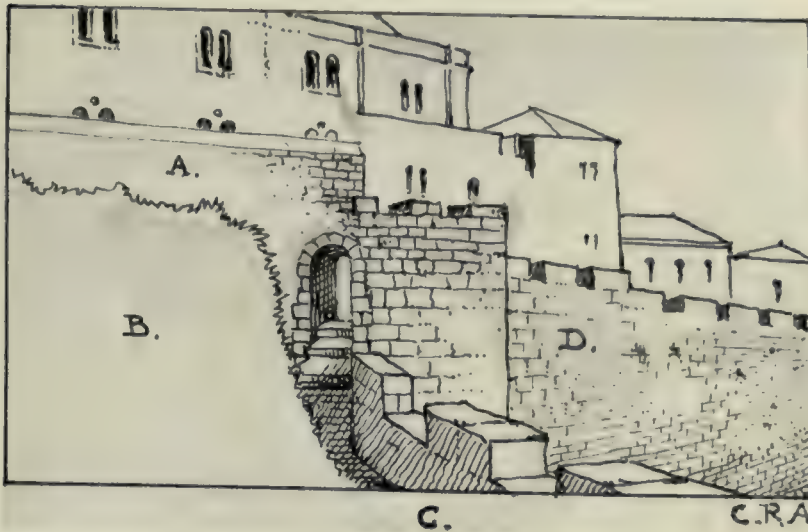
*The Rampart Walk, showing a woman clearing away an encroachment.*





No. 35.

*The Rampart Walk covered with 12 ft. of "tip," and showing a new wall built on top of the "tip."*

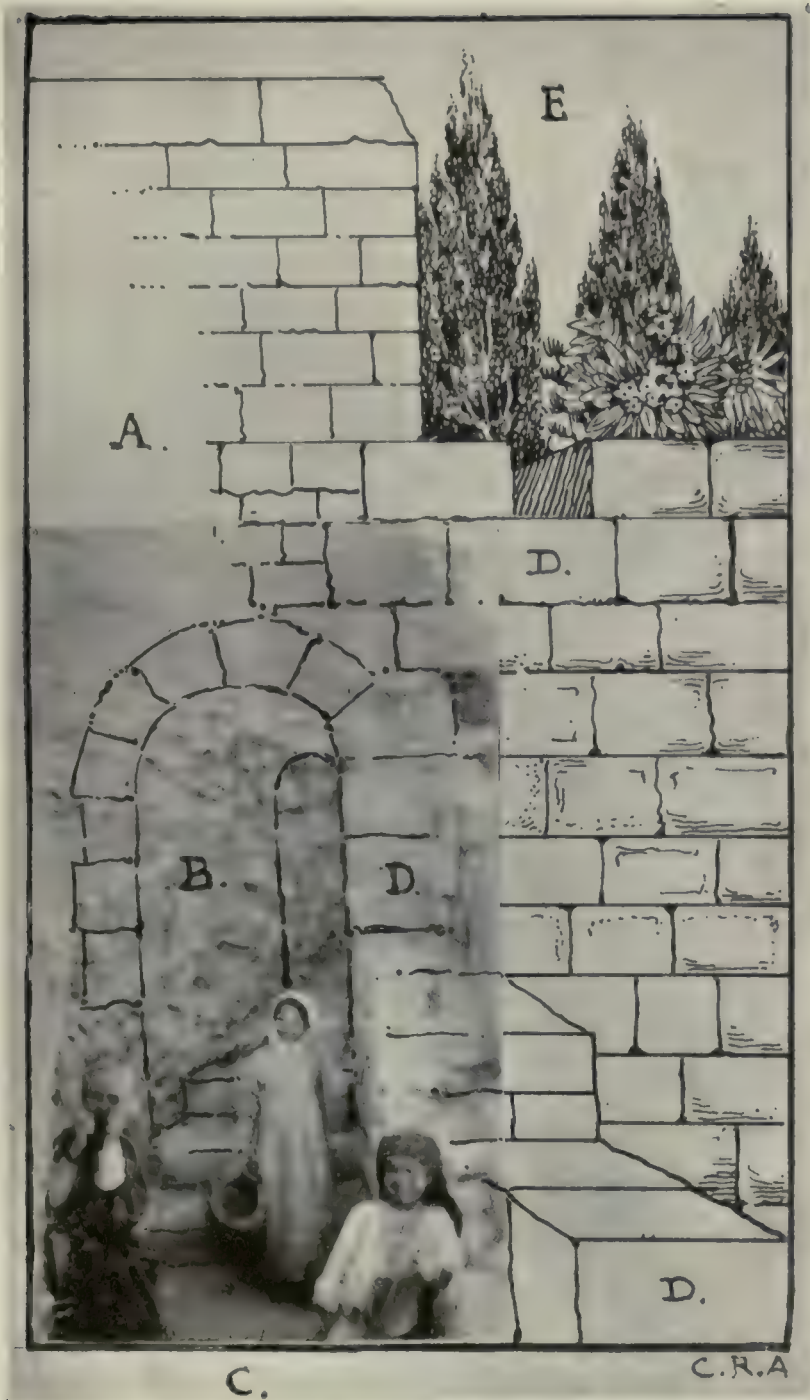


No. 36.

*The Rampart Walk, showing how the encroachment (No. 35) has been tunnelled.*







No. 37.

*The Rampart Walk, the same as No. 36, showing fellahin girls at work.*

- A. *New wall built on the tip.*
- B. *Tip.*
- C. *Rampart Walk newly cleared.*
- D. *Old city wall.*
- E. *New garden being made.*





No. 38.

*The Rampart Walk, showing the gradual destruction of the wall of Suleiman the Magnificent.*



No. 39.

*The Rampart Walk at the El Aqsa Mosque.*





*Suggested reconstruction of the fosse at the Jaffa Gate.*



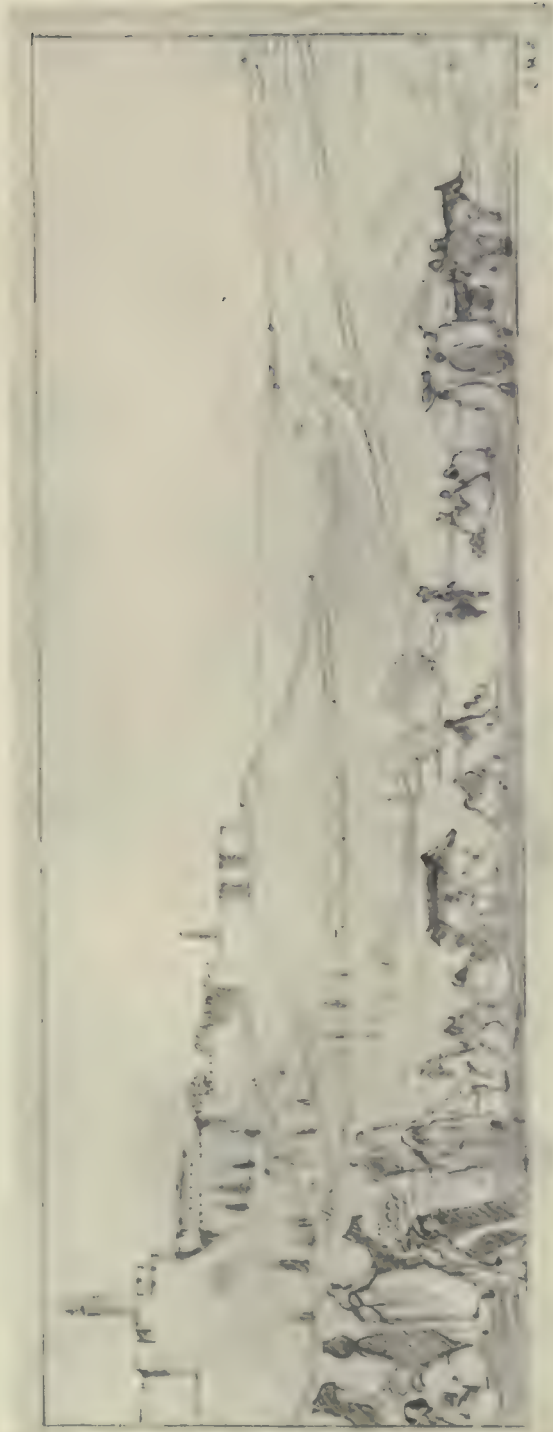
*The Jaffa Gate as it was when the "Kaiser's breach" was being made, and before the building of the Turkish Clock Tower.*





*The Jaffa Gate reconstruction as at present, looking towards Bethlehem.*

No. 42.



*The same, as suggested after the removal of the Market to the other side of the road.*

No. 43.

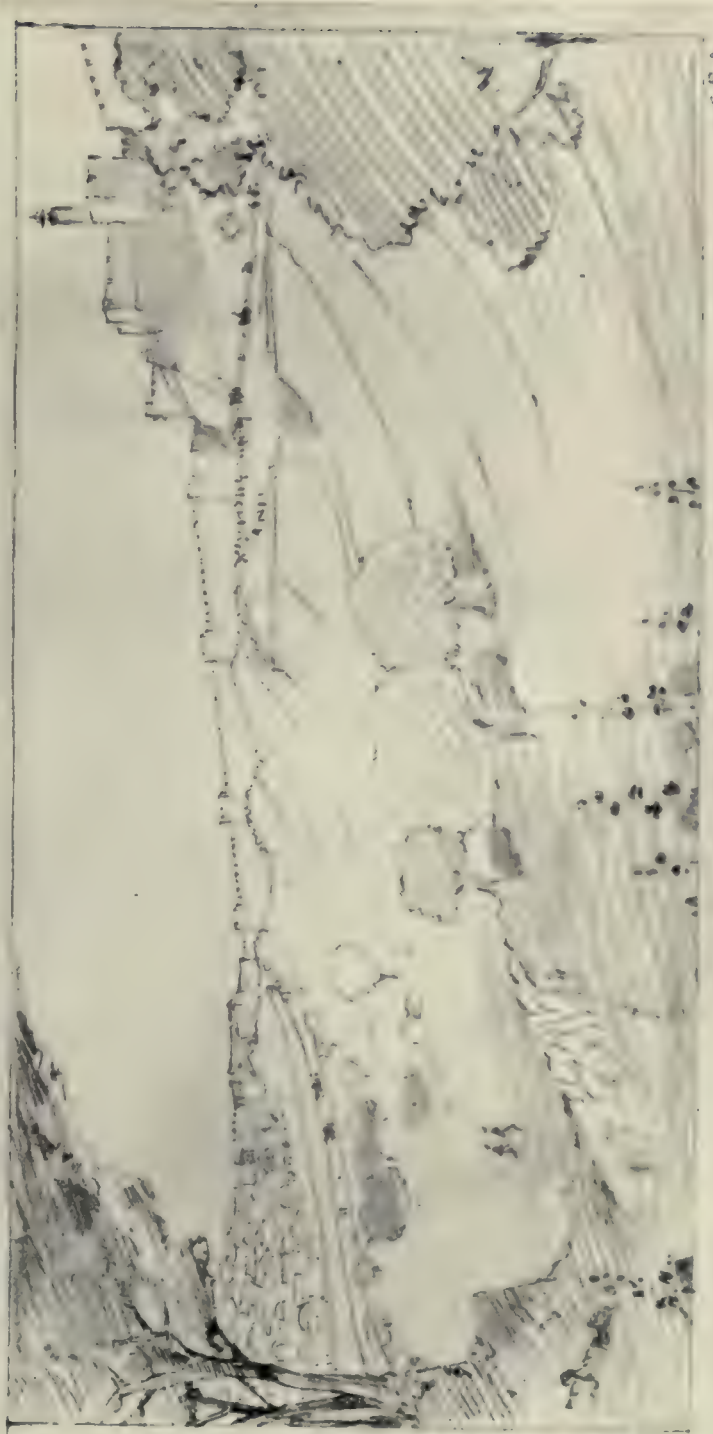






*The Jaffa Gate reconstruction as at present, looking towards the city.*

No. 44.



*The same, as suggested when the unsightly obstructions that hide the wall line are cleared away.*

No. 45.



## THE PARK SYSTEM

said about the Jaffa Gate improvement scheme which the Society is anxious to carry through. It involves—

- (a) the removal of the unsightly clock tower and the replacement of the low parapet wall removed shortly before the Kaiser's theatrical entry into Jerusalem;
- (b) the clearing of the fosse, with a possible modification of the levels at this point, and the completing of the garden circuit round the Citadel (see *Frontispiece*). The suggested compromise would be a line drawn between the old circuit obliterated by the Turks and the modern road boundary AA.
- (c) The opening out of a roadway with a great meidan in front of the Jaffa Gate, and the removal of the market to the other side of the road.
- (d) The completion of the Rampart Walk circuit.

Illustrations 40, 41, 42, 43, 44, 45 show the projected improvement. No. 40 is from a photograph taken in 1898 when the breach was being made. Illustration 41 shows what the fosse may look like when the garden circuit is completed and the glacis again cleared. It is suggested that as much of the road as is needed for traffic be retained, and that to do this the parapet wall when rebuilt be pierced by an arch. The garden circuit would then be completed by a narrow entrance arch at a lower level at the base of the Hippicus Tower. The more archæologically complete way would be to build up the wall again exactly as it was. All the lower portions of the wall are still under the roadway; but the people, having been accustomed for so many years to the double way into the city, might be unwilling to surrender it.

23. It is as yet impossible to give plans of the projected Park system in any detail, and Illustration 25 does not profess to be complete. This, it will be seen, agrees roughly with the part enclosed in the larger blue circuit of the McLean plan (Illustration 21). But if it be compared with the Geddes and the McLean plans, it will be seen that it is an attempt to co-ordinate the two. Most of the contour roads on the Geddes plan are adopted, and the blue zoning or enceinte lines on the McLean plan are shown dotted. All three plans, it will be seen, accept these as dominating factors. Where the Park system (Illustration 25) departs from Nos. 21 and 22 is in the matter of method. The controlling feature here has been the tombs, burial-places, and existing memorials which have been incorporated into the park. Thus all the Jewish burial-places are shown in circles, the Christian in crosses, and the Muslim in crescents.

## THE PARK SYSTEM

The laying out or reservation into park land does not necessarily mean special or ornamental plantation. The bulk of the land will, it is hoped, always remain under fellahin tillage or even in its present wildness. It does, however, mean a certain amount of terracing, and the removal of "sebekh" or tip from the valleys to the rock plateaux. Nor does the plan (Illustration 25) show all the parts it is hoped to plant in the city building areas. Most of the streets will be fringed with trees.

Some of the portions of the Park system, besides those already mentioned, to which the Society has turned its attention may be given :—

- (a) Avenues along the Jaffa road, and the making good of trees destroyed in the war (*h* on Illustration 25).
- (b) The Post Office Square (see Illustration 25 *i* and Illustrations 46-48).
- (c) Plantation around the roads that border the twenty-three acres near the station, known as the McRae estate (Illustration 25 *j*).
- (d) Plantation round the Muslim Cemetery by Herod's Gate (Illustration 25 *k*).
- (e) The garden and district immediately round the Rashidia School (Illustration 25 *l*).
- (f) The Park projected with the assistance of Dr. Ettinger and Mr. Yellin to the north of the city (see Illustration 25 *d a b* and Illustration 74). The Park system will incorporate and so preserve from needless desecration the ancient Jewish or Græco-Roman rock-tombs of which it is proposed to make a feature in the Park (see Illustrations 72, 73, 75).
- (g) Various small gardens in the old city, some of them in private ownership. In the latter case the trees are given on the understanding that they are planted according to the wishes of the Society and protected by the owners.



Scale 5 10 20 30 Metres.

C. R. ASHBEE.  
No. 46.

## THE MARKETS

24. The question of the Jerusalem markets is one *sui generis*. It involves considerations of religious custom and law, of hygiene, and of archæology. In some cases these are curiously interwoven.

The Society working in collaboration with the Municipality and the Department of Public Health prepared a report on the market needs of the city, in which certain principles were drawn up which it was decided to apply to six markets to begin with. It is unnecessary here to go into the details, and the plan, if consistently carried out, will involve the expenditure of a large sum of money and the enforcement of sanitary and municipal orders of great consequence to the city.

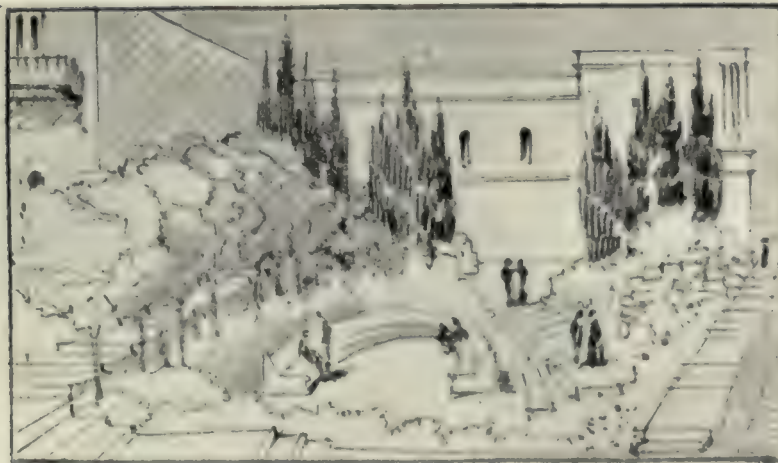
Of these six markets illustrations are given of two, one in the old city, No. 52 and 54, and one in the new, No. 49 and 50. We will deal with the latter first, because it illustrates the horrible conditions of disorder, slovenliness, and squalor with which the Administration has to deal. It is the market in the Jaffa road to the north-east of the city, sometimes known as Haim Valero, or Mahanna Yudah. The row of corrugated iron shacks and petrol tins, of which it is mostly constructed, is one of the first landmarks as we enter the Holy City from the Jaffa side. It expresses for the visitor the New Jerusalem as left us by the Turk. The drawing which accompanies the photograph shows what we hope to make of the market, screened from the road by trees. Here, as in other cases, the desire of the sanitary authority is to control the market in the interest of public health. To achieve this control it must have definite boundaries, and be so constructed as to make the enforcement of certain regulations possible.

25. The David Street Market, shown in Illustrations 52, 53, 54, is the picturesque Vegetable Market in the ancient city, so much admired by all lovers of local colour, because of the richness of costume of the peasant women who gather together here from the neighbouring villages, bringing fruit in their colour-plaited straw baskets. It is held under the arches of the mediæval buildings that once formed part of or adjoined the foundation of the Knights Hospitallers in the Mauristan (see Sections 65, 66, 67). An application was made to me on one occasion for closing the arcades with a view to converting them into storerooms. To grant this *ruksah* would have meant not only interfering with the structure of the buildings, but with the market rights of the community. The whole



No. 47.

*Post Office Square, before treatment.*



No. 48.

*Post Office Square, when completed.*







*Jaffa Road Market.*

No. 49.

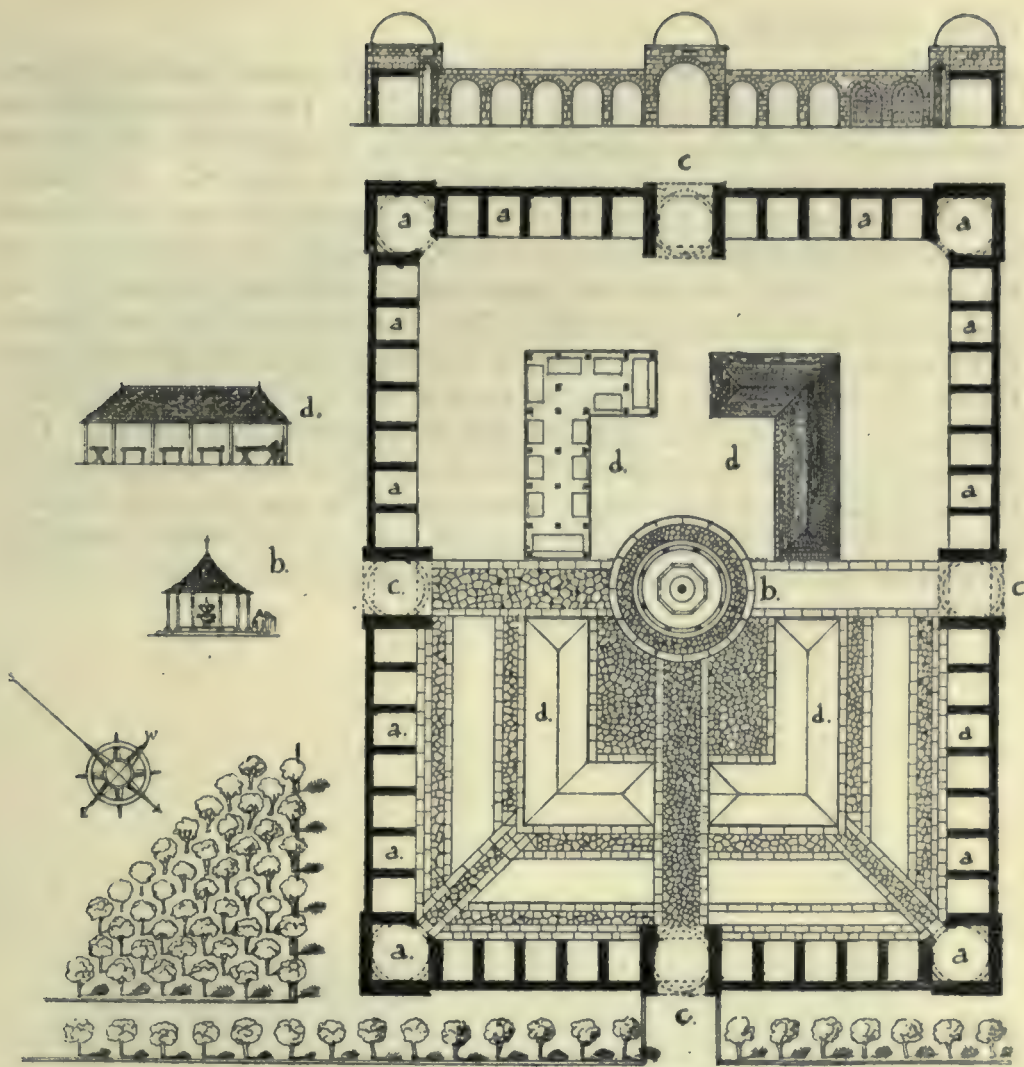


C.R.A.

*The same, as proposed.*

No. 50.





1 5 0 10 20 30 40 50 60 70 80 90 100 feet.

e

e

C. RASHBEE.

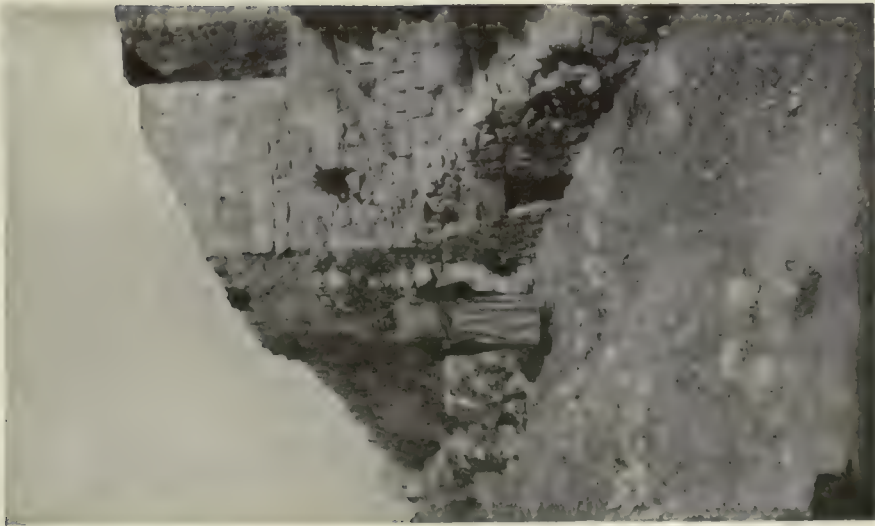
*The Jaffa Road Market  
(Haim Valero or Mahanna Yudah)  
as proposed.*

*No. 51.*

- a. Shops.
- b. Central Sibil or Fountain.
- c. Entrances.
- d. Stalls under cover.
- e. Jaffa Road.

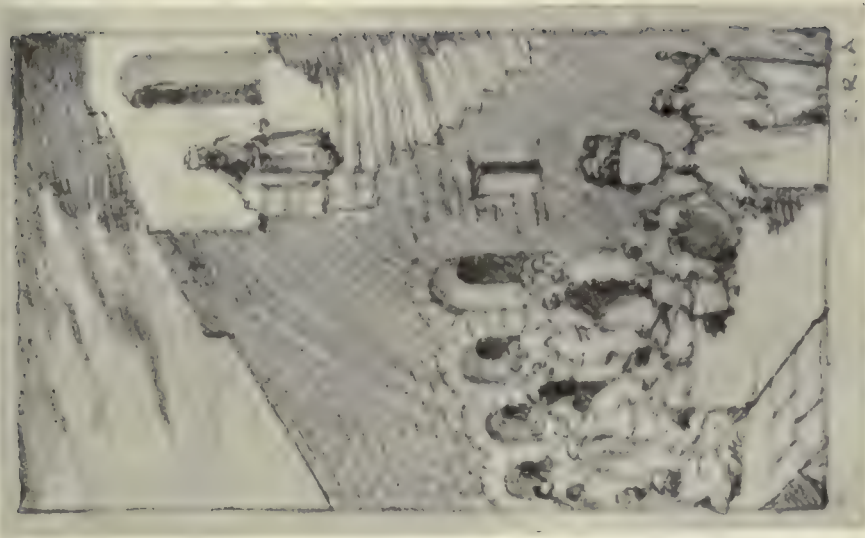
## THE MARKETS

matter was gone into, with the result that a larger scheme for the development of the market is now under consideration. This is best studied in Illustration 54. *a* is David Street; *c* shows the Vegetable Market, to the left as it is at present, to the right as we hope to make it. At present it has only two arches to the street, and at the back all the arches are blocked up with débris. Five arches will be opened out at the back, and the mass of débris (*d*) will be cleared away, while two arches will be opened out into David Street (*a*). Thus abundance of light and shade will be given to the market, which is at present dark and ill-ventilated. Under the newly opened arches between *d* and *d* will be seen the little garden at *g*, the planting of which has already been commenced. The remaining bases of the old arcades, which are no longer standing, but for the most part covered in débris, were located by the Palestine Survey, as shown in *g* and *h*. Some of the arches in *h* are still visible, though a portion of one of the northern arches collapsed in the blizzard of 1920 (see Illustration 55).



No. 52.

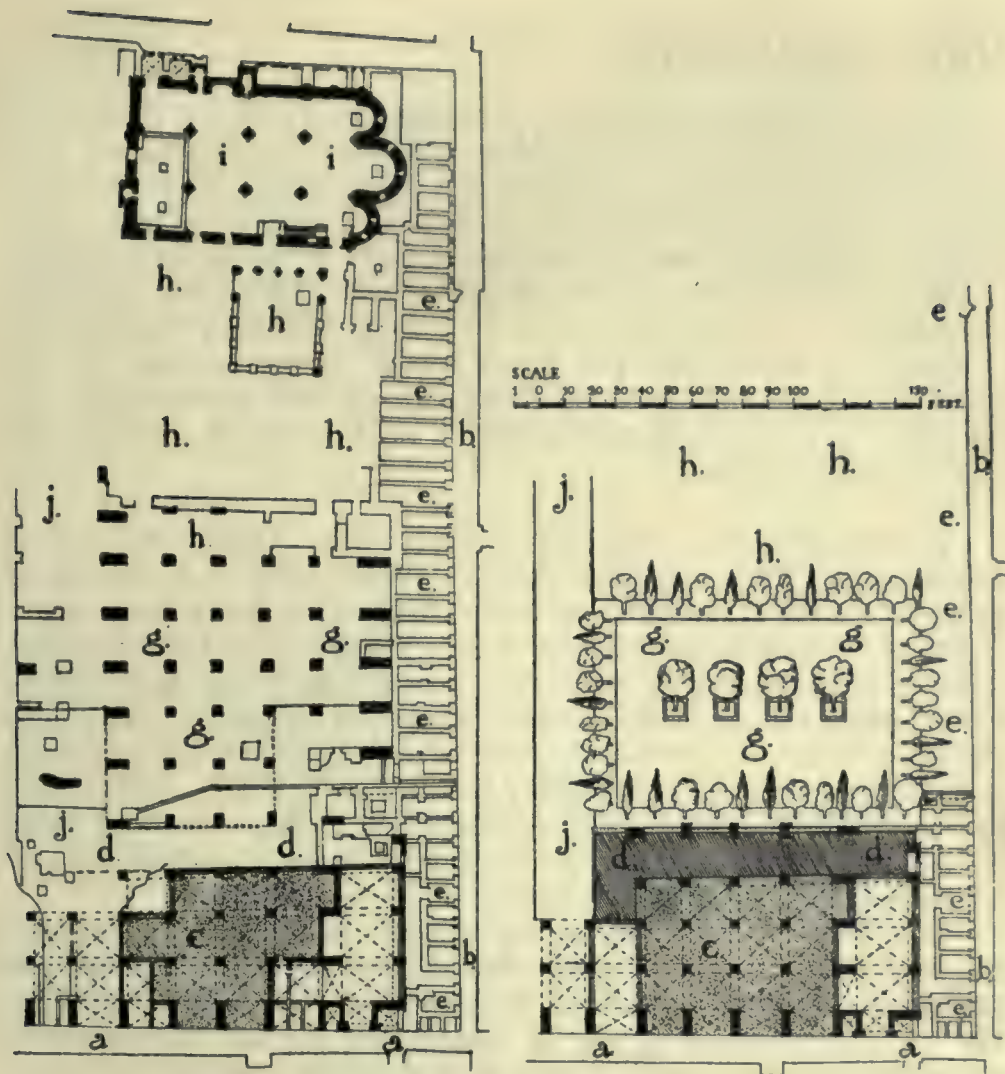
*David Street Market, showing how the arches at the rear are buried.*



No. 53.

*The Market as developed, with the arches opened out.*





No. 54.

*The David Street Market.*

*On the left as it is : on the right as it is to be.*

- a. David Street.
- b. Süq el Lehan.
- c. Vegetable Market.
- d. Strip of land at back of market covered with débris.
- e. Shops.
- f. Khan.

- g. Excavated portion now again covered with débris upon which a garden is being made.
- h. Modern German building in which the excavated work has been incorporated.
- i. Restored Church of St. John.
- j. New German street.

## NEW INDUSTRIES

26. The Pro-Jerusalem Society has established two new industries in the city, and is trying to start a third—weaving, tile-making, and, if the present negotiations come to fulfilment, glass-work. These industries are in the nature of revivals rather than of new undertakings. They have each to do with local life, and are implicit in the ancient traditions of the city, its structure, and its crafts. To these three industries encouraged by the Society must, of course, be added building and planting; for though the two latter ceased entirely during the war, except for military purposes, the traditions of local craftsmanship had not to be laboriously reconstructed as in the case of weaving, tile-making, and glass-work.

27. I deal with the weaving industry first. During the war the American Red Cross instituted some admirable relief works among the refugees, mainly Armenian, of whom there were many hundreds in Jerusalem. Instead of giving doles it set up looms; it started the refugees at doing useful work with which they were familiar—weaving, spinning, etc. It seemed a pity to break the organization up when the Red Cross was demobilized, so the Society worked out a scheme for taking this over and running it as a permanent industry for the city. But a place had to be found. It was decided, therefore, to take over and restore the ancient Sûq el Qattanîn (the old Cotton Market), to which reference has already been made in Section 9.

When the Pro-Jerusalem Society started upon this noble monument it was, like many another in the city, a public latrine, the shops were filled with ordure, and the débris in some cases was lying five foot high. The picturesque doors shown in Illustration 18, the photograph for which was taken in 1913, had been broken up and used for firewood by the Turks. The Society remade them, and is at present engaged in repairing the great chamber, shown in Illustration 57, in which is a fourteenth-century inscription (see also Section 70). In and adjoining this portion of the building, as will be seen in No. 57, was a flour-mill, whose 20 h.p. engine was gradually shaking the ancient masonry out of place. This the Society had removed.

When the building was put in order looms were set up, and the weavers and spinners still at work for the American Red Cross were engaged and put under the charge of the present manager of the industry, which is now known as the "Jerusalem Looms." In this industry, at the close



## NEW INDUSTRIES

of the first year's working, about seventy people were employed directly or indirectly. The industry is self-supporting, and not financed by the Society; £200 was, however, advanced at five per cent. by the Society, and the looms are its property. Further, the Society has given assistance, with the financial aid of the Administration, in the teaching of their craft to the boys, who are almost entirely Muslim. It has started a system of indentured apprenticeship (see Appendix IV), helps the lads with apprentice scholarships, and pays the wages of their technical instructor (see Illustration 62).

28. The revived industry of tile-making stands on a different footing from that of weaving. It is interesting to note that whereas in the industry of weaving it was originally Armenian relief money that has resulted in employing Muslim workers to the general public benefit, so to the same end it is in the industry of tile-making and painting that Muslim Wakf funds have been the cause of employing Armenian workers. We hope that Muslim workers will follow, but we must take conditions as we find them, and use skill, knowledge, and sympathy wherever we meet with them. Weaving is more frequently a Muslim, tile-making almost entirely an Armenian, craft. There is no reason why either should be limited by race, religion, or tradition. The Armenian weavers have now for the most part returned to Armenia, but owing to the great works on the Dome of the Rock, further tile-painters have asked leave to come from Armenia to Jerusalem.

Reference to Mr. Ernest Richmond's report already quoted (Section 10) will show that the damage in the mere falling off of tiles, and the disintegration of the wall surface from soakage of water through the building, could be estimated at hundreds of pounds a year, and that in increasing ratio. But there was no money. The Wakf funds in 1918 were not available. What was to be done? The Pro-Jerusalem Society here again stepped into the breach, and did what the Administration for the moment was unable to do. It advanced out of funds which the personal energy and enthusiasm of the Military Governor had collected the necessary money for the preliminary needs of Mr. Richmond's report. Money for scaffolding, labour payments, photographic and other records were placed at Mr. Richmond's disposal, thus enabling him to create a system of repair that might become permanent.

In the course of Mr. Richmond's investigations the original furnaces were rediscovered in the area of the Harâm-es-Sherif, so it was decided to reopen them and make trial firings. The first firings were a dismal

## NEW INDUSTRIES

failure, and the two expert potters, one from Kutahia and one from Damascus, differed as to the reasons for this. The Society had by this time advanced some £230, so the drastic course was taken of discharging them both. One of the potters, Mr. David Ohanessian, then came forward with the offer of partly capitalizing the industry, provided he were allowed the use of the old furnaces and given facilities to go to his home in Kutahia and bring back at his own charges his workpeople, plant, and materials. This has been done; the Administration found means for getting him through to Constantinople, and, later, of conveying a body of his workpeople—men, women, and children—from Kutahia to Jerusalem, and after some four months of fresh experiment and hard work, tiles were produced which compared very favourably with some of the early tile-work on the Dome, and certainly exceeded in beauty and skill the later European factory production with which for the last fifty years the Dome has been repaired.

It was recommended, therefore, that a contract should be entered into between the Wakf Administration and Mr. Ohanessian for the permanent establishment of the industry. An agreement was drawn up by the Wakf with Mr. Ohanessian, wherein, subject to certain conditions, the Pro-Jerusalem Society guaranteed the latter's financial stability, and the Wakf found £700 to enable him to continue and develop his work. At the same time the Wakf repaid to the Society the original £230 it had advanced, thus enabling the money to be used again in other new and creative work.

It is the hope of the Council that even as we have established out of the weaving industry a little textile school for the city of Jerusalem, so out of the tile-work we shall in like manner establish a school of ceramics. All the necessary elements are now there. The Syrian potter, with his fine skill and his immemorial tradition (see Illustration 58), is one of the central facts of Eastern life. He needs encouragement, and will repay it.

29. We will pass to the industry of glass-blowing. There are, in the Jerusalem district, especially at Hebron, the remains of one of the most beautiful and characteristic of Muslim crafts. Illustrations 59, 60, 61, show these glass-blowers and their work. According to tradition this craft of lamp-making for mosques, etc., was practised in ancient times, not only by Muslims, but also by Jewish workmen under protection of the Khalifs. Certain it is that there are many technical records and remains. The old man shown in Illustration 60 is himself a Hebron



No. 55.

*Fallen arcade in the Mauristan.*



No. 56.

*Sûq el Qattanîn, from the street, West Entrance.*



No. 57.

*Sûq el Qattanîn—in the great chamber of Muhammad an-Nâsir, A.D. 1336.*





*Syrian potter.*

*No. 58.*



*Hebron glass-makers at work.*

*No. 59.*





*No. 60.*

*Hebron glass-worker in his shop  
in Jerusalem.*



*No. 61.*

*A Hebron blue glass.*







*The Society's Weaving Apprentices.*



## NEW INDUSTRIES

glass-blower, but prefers to spend the evening of his days in reading the Koran at his shop door, in the Mauristan, and selling occasional glass beads and bangles. On the other hand, the Hebron workshops exist. Their record during and for a few years before the war is rather pathetic; it is typical of the influence of Western industrialism upon Eastern craftsmanship. Modern industrial conditions reduced thirty-two shops to seven, and the war closed these remaining seven. One was reopened in 1919, and again closed owing to the difficulty of getting wood for firing. On looking into matters I found masses of débris from cheap machine-made lamps littering the Hebron shops, and on inquiry learned that the glass-blowers had given up using their own good quartz Hebron sand because it was cheaper to use the waste product of English factories. It had come over as ballast of ships. As a consequence the glass now made is soft and brittle, and often pitted with holes. The effort of the Society here, as with the textiles and the ceramics, will be to raise the standard, to lift the old craft out of the industrial mire, to make things of real service, not merely knick-knacks for tourists, or the last degraded relics in coloured bangles and beads for poverty-stricken peasants. Arrangements for a contract with some of the old glass-blowers are now in progress. We are planning to set certain of the shops in the Sûq el Qattanîn (see Illustration 17) at their disposal. At the same time it is proposed to open one at least of the old Hebron workshops. The method will probably be some sort of guarantee by the Society for the sale of, say, a year's produce from the shops, certain conditions as to standard and the forms to be adopted being laid down at the outset. But there are difficulties. These old Hebron craftsmen are dour and *farouche*. It is part of their charm. They are as tough in their old-fashioned Islamism as in their retention to themselves alone of the secrets of their craft. In some cases they will not even teach it to their own sons for fear it might be too widely known!

30. It is unnecessary here to allude to the industries of building, masonry, the planting of trees and laying out of gardens, all of which are helped by the Society, as special reference is made to these crafts in Sections 6, 8, 9, 15, 20, 21, 23.

Other industries that the Society hopes either to revive or to establish on a basis of good standard are carpet-weaving, metal-work, cabinet-making. No work worth mentioning is done in any of these, unless we except the quasi-sectarian efforts of Bezaleel and the Syrian orphanage. Yet good serviceable furniture, ordinary table-service in metal-work,

## NEW INDUSTRIES

rugs and carpets, and the various appliances for the house, are just as necessary as textiles, glass, and pottery. There is no reason why they should not also be made in Palestine and have on them the character of the locality. In the list of desiderata the Society has drawn up, and which I give in Appendix III, will be found references to these new industries. We want help for them. The decay of good craftsmanship and what it means to the city is aptly illustrated in No. 65 and No. 66. The former is a good bit of Jerusalem eighteenth-century carpenter's work, the latter its modern substitute.

This re-establishment of the crafts, even if looked at merely from the political point of view, is of vital importance in Palestine. As a great Syrian once put it, with the craftsmen of Jerusalem in mind, "Without them shall no city be inhabited, and men shall not sojourn nor walk up and down therein. They shall not be sought for in the council of the people, and in the assembly they shall not mount on high . . . neither shall they declare instruction and judgment, and where parables are shall they not be found. But they shall maintain the fabric of the world; and in the handiwork of their craft is their prayer."

Work with the hands, the creative work, the work of the imagination applied to a man's personal labour, keeps men from empty political speculation. For every craftsman we create, we create also a potential citizen; for every craftsman we waste, we fashion a discontented effendi.

## TECHNICAL EDUCATION

31. The industry or craft brings us to Technical Education in the craft. The Administration as regards the city has turned the technical education grant over to the Society; £200 was granted for the year 1918-19, and £300 for the year 1919-20. The Society has supplemented these grants, and laid down the policy that shall guide their administration. The smallness of the grants has limited our activities, but this policy may be here defined: It is (a) to help for the present, and until more money is available, only such technical teaching as is implicit with the agricultural development of the Jerusalem area, e.g., planting and gardening, and the crafts that go with a life on the land; (b) to teach from the point of view of the industry or craft, rather than that of the classroom; in other words, to bring the school into the workshop, and not, as is usually done, the workshop into the school.

The Society's work of technical education has, therefore, been to appoint a skilled gardening instructor and place in his charge the planting of the trees and gardens of the city, more especially those from which the boys of a certain number of schools may most benefit. Further, it has appointed a skilled weaving instructor in whose charge are the looms in the Sûq el Qattanîn already referred to (Section 9), weaving being an integral part of the agricultural life of Palestine.

32. In regard to the tree-planting and gardening, the idea is to make the boys responsible, and teach them to take a pride in the city's upkeep. Each lad is given the care of a tree that he has helped to plant. A garden and a small nursery have been put at the disposal of the instructor at the Rashidia School by Herod's Gate, and some 200 Muslim boys are benefiting by this arrangement.

33. In regard to the weaving craft, a method has been adopted even more conducive to standard and quality. To begin with, a dozen—at the time of writing, eighteen—boys have been bound as indentured apprentices to the Society's weaving industry. The indenture itself is given in Appendix IV, and should be studied as a useful working model for new enterprise in technical education. It is of interest to note that it follows the Samuel Montagu (Lord Swaythling's) East London Apprenticeship Fund, under which many excellent craftsmen of the Guild of Handicraft were bound in the late 'nineties. The Pro-Jerusalem Society and the Military Governor as its president take the place of

## TECHNICAL EDUCATION

Lord Swaythling as third signatory. Of the two Illustrations, No. 62 and No. 63, the former shows the apprentices in their uniforms, the latter the ceremony of apprenticeship in the central arcade of the Sûq el Qattanîn. The Military Governor is making a speech in Arabic and English, the Grand Mufti is to his right, and the boys are about to be called up and given each, for his parent or guardian, who is also present, a copy of the indenture. The text of the speech is in the main the first clause of the indenture; as our forefathers in Western indentures would have had it : "Thou shalt not put the craft to shame."



No. 63.

*Weaving Apprentices' Ceremony of Indenturing.*







No. 64.

*Dome construction in Jerusalem.*



No. 65.

*A Jerusalem carpenter's window.*



No. 66.

*Its modern substitute.*





No. 67.

*Relief labour at work in the Citadel clearings.*



No. 68.

*Prisoners shifting large stones in the Citadel.*





No. 69.

*The Wailing Wall, showing the lower tiers of masonry.*



## CIVIC REGULATIONS

34. The Pro-Jerusalem Council has done valuable work in the direction of civic regulations. In this it has had the aid of the Municipality and the Jerusalem Chamber of Commerce. Thus it has effectively checked the unrestrained use of corrugated iron. This is now forbidden in the old city, and can only be used in the new city if screened from view. The same applies, though less rigidly, in regard to red tiles. The use of these in the old city, except in the case of repairs, is no longer permitted, while the old method of dome construction has been encouraged, and in many places revived (see Illustration 64). Illustrations 13, 32, 49, show cases in which the Society has either prevented the use of corrugated iron and red tiles, or is in process of removing them.

35. The limitation of advertisement is an urgent need. The promiscuous placarding and profanation of every conspicuous wall-surface must at all hazards be stopped. The Society, therefore, drew up for and in conjunction with the municipal authorities the series of regulations which are given in Appendix VII, an appropriation was made for them in the municipal budget of 1920, and they have since been incorporated in the legislation of the country.

36. To the Society's work in the regeneration of the markets reference has already been made in Sections 24 and 25. Not in the markets only, but in many other instances it has acted, usually through the office of the Civic Advisor, as the link between the Municipality, or the Service of Antiquities in embryo, and the Department of Public Health. One of the tragedies of the city is that where an ancient building has been neglected, or a site, especially after excavation, becomes derelict, it becomes unsanitary. The Society has been the means for bringing before the Department of Public Health a number of beautiful or historically interesting sites, public monuments, and houses which, with a little timely supervision from the sanitary point of view, it has been possible to save or protect.

37. This raises an important civic issue, and one that the Society has on several occasions had before it, and is gradually solving by practical experiment. What is to be done with a site after the archæologist has dug it over and left it? The archæologist is not interested in the city as a live thing. For him the more dead and buried the better. He digs, makes his records, and goes away, leaving usually an untidy

## CIVIC REGULATIONS

mess for others to clear up. There are a number of such sites in Jerusalem. There are likely, with the increasing desire for historical discovery, to be many more. Nature's solution is simple. The derelict site is first well dunged by children and animals; it then breeds flies and mosquitoes, after which, if it has the sun upon it, follow crops of *Ficus indica* and thistles. Some more rational and civilized method of reclamation seems desirable; for, after all, the city is alive, not dead.

38. In Mr. Storrs' preface it has already been pointed out how the Pro-Jerusalem Society in its initiation was "the Military Governor civically and æsthetically in Council"; the original name under which the records of the Society were filed in the Governorate archives was "The City Council." This quality of an Upper Chamber to the Municipality, a kind of Senate whose duty it has been to safeguard the finer life of the Holy City, it has tried consistently to maintain. Many types of city regulations have had, and are likely to continue to have, their origin in the monthly discussions of the Pro-Jerusalem Council. It is a place where ideas are made. The Council does not necessarily put them into force. It serves the often more useful purpose of inspiring them.



## SOCIAL WORK

39. It is inevitable that the Society in its many undertakings should have touched the social life of the city, its labour problems, and what in Jerusalem is so intimately bound up with this, its religious and sectarian structure. A word as to these may not be out of place here.

The Society has had for its public works the use of three types of labour—relief or refugee labour, paid on a minimum-wage basis; prison labour, working under guard; and skilled or partially skilled labour, working on contract or at market rates.

Illustrations 67, 4, 5, show the first, the relief or refugee labour. Most of the Citadel clearings and the work on the Rampart Walk were done by refugees. It will be seen that they are almost entirely women, for in the East it is the women rather than the men who do work of this kind. The women are mostly of great strength, they are accustomed to carrying weights upon their heads, and they are very skilful with the "fass" or pick. Where, as has often been the case, they are mothers with small children, a sort of impromptu crèche has been formed in some adjoining field or yard under one of their number. This relief labour has been found to be very variable, and, of course, it is liable to stop suddenly when the desired moment comes for return to the "beled," or when the husband, who has often been impressed by the Turk, returns from war or from captivity.

40. Prison labour, of which an illustration is given in No. 68, is still less satisfactory. This has always to be conducted under guard, and in addition a sympathetic foreman is needed. Prisoners have been used for cleaning out unsavoury sites, carrying and breaking stone, and watering trees. It is very extravagant, for it takes up so much of the highly paid foreman's time, and the guard requires almost as much watching as the prisoners, for it increases his difficulties if he is a task-master. For him it is better and easier if the prisoners sleep. At present no payment to convicts is allowed, and the theory is that their work shall be made as unpleasant as possible. But this raises an interesting point in prison psychology, and one that deserves greater attention than it receives. I have observed in watching these gangs under one or other of my foremen that the men often really enjoy the work. It is a change from the boredom of prison. If some system could be devised by which some payment could be made to each gang, not as wages for labour, but as a recognition for services rendered if the work is good, I believe that

## FINANCE

Military Governor. Much of the Society's early achievement is due to his care and forethought, and this is perhaps a fitting place for some slight recognition of what he did for the Society in its most difficult and uncertain days.

46. The finding of money for the future must depend on what form the Society itself takes in the new civil administration. The question is largely political, and does not concern us here. This record is one of actual fact of what has been done under British Military Administration.

Two things, however, may be postulated :—

- (1) Future revenue is likely to be drawn from the tourist and the pilgrim as of old. The fund of charity, to which reference was made in Section 41, will continue. The test of wise administration will be to show how far it can be better employed to general rather than sectarian benefits. Also those who love the Holy City enough to give something towards its ennoblement have yet to learn that the Society, being of all creeds and races, stands for a wider because a non-sectarian charity.
- (2) Some of the Society's revenue is already recurrent. That is to say, some of the Society's money has been invested in the amenities and bears return. For example, the Society already draws rents from repaired buildings and shops, receives interest from the capital invested in the weaving industry, and takes payment for the education services it renders to the Administration; also its trees will have timber value in the future. All such forms of income could be increased. Further, there are many other of the Society's undertakings, e.g., the gardens, the walk round the city walls, the historic monuments it preserves, which could be made to yield revenue. What is needed is a stable government, firmness, sympathy, and imagination.

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Member of the Town Planning Institute,  
Civic Advisor to the City of Jerusalem.



No. 70.

*The Wailing Wall, showing the Herodian courses (with modern Hebrew inscriptions on the bottom), upon them post-Titus work, with the Muslim courses of smaller masonry above the scaffolding. (Note the trees in the wall. Hebrew inscriptions are only on the bottom three courses; above these to the scaffold are Roman, post-Titus.)*



*Tombs of "The Kings."*

No. 71.





No. 72.

*Desecrated Jewish rock-tomb, Dabbet er Rische.  
(The entrance is below the arrow.)*



No. 73.

*Sketch of its condition made in 1910 by Père Vincent.*



## LES RESTES DE LA CIVILISATION ISRAËLITE PROTÉGÉS PAR LA SOCIÉTÉ

47. *Le Mur des Pleurs (Wailing Wall)*. — L'enceinte ouest de l'esplanade du Temple donne sur l'ancienne vallée du Tyropoeon qui d'ici se continue du sud jusqu'au Siloé par la porte des Moghrebins. Les Juifs qui vont pleurer contre ces restes de l'antique mur le désigne sous le nom du Kotel ha-Ma'arabi (mur de l'ouest). Sa partie visible a 28 mètres de longueur et environ 3 m. 60 de largeur sans compter les parties qui sont dissimulées par des constructions arabes, ce qui ferait une longueur totale de 48 mètres. Sa hauteur totale est de 18 mètres, mais il émerge du sol à 7 m. 70 au dessous du niveau de l'esplanade du Temple et, en outre, on constate dans le sous-sol 19 assises de pierres qui continuent le mur jusqu'à ses fondements inférieurs.

D'une façon générale on peut diviser l'enceinte dans sa partie visible en trois sections distinctes qui sont superposées l'une sur l'autre.

A. *Partie Israélite certaine* (v. Illustration 70). — Il s'agit des neuf assises inférieures qui sont caractérisées par l'emploi de gros blocs non taillés, à peine découpés dans les extrémités et qui sont rangés les uns sur les autres d'une façon inégale, sans avoir jamais été enduit avec du ciment ou à la chaux.(1) Plusieurs de ces blocs ont jusqu'à 5 mètres de long. On attribue généralement cette partie du mur à l'époque de Hérode. Seulement, dans le fond de ce genre de construction on retrouve une architecture Israélite antique qui a été observé sur de nombreux points et qui consiste à imiter la grotte naturelle, qui formait la base des habitations primitives. Entre autres, on devait s'abstenir de l'usage du fer pour toute mises en construction des pierres destinées à un sanctuaire.(2)

B. Une deuxième couche de pierres qui est superposée sur la première est composée de quatre assises de blocs plus

(1) Je me réserve de traiter plus tard des restes de l'ancien mur qu'on reconnaît sur plusieurs points de l'enceinte actuelle de Jérusalem, grâce aux immenses blocs non taillés qu'on y rencontre. On en voit au nord, aux angles sud-ouest, comme à l'arche dite de Wilson et surtout dans le pont dit de Robinson qui contient des parties plus anciennes que l'époque de Hérode. Il en est de même pour les substructions de l'esplanade du Temple.

(2) Ch. Exode XX, 25 etc.

## LES RESTES DE LA CIVILISATION ISRAËLITE

ordinaires d'environ  $\frac{1}{2}$  m. de long; elle atteste une origine romaine ou byzantine (v. Illustration 70).

- C. Quant à la partie supérieure qui compte en tout 11 assises elle est construite de petites pierres et est postérieure au XII<sup>e</sup> siècle. Les rangées supérieures datent même du XIX<sup>e</sup> siècle.

Le Mur des Pleurs est le centre préféré du pèlerinage juif de tous les pays et de tous les siècles jusqu'au moyen-âge le plus reculé. L'usage de venir pleurer sur les ruines du Temple est mentionné par les Pères de l'Eglise.(1) Le Talmud confirme la croyance que la "Gloire de Jehova bannie des Saints des Saints" se serait réfugié sur le mur de l'ouest, ce qui lui confère un caractère sacré tout spécial (2) en signe de deuil on ne devrait y rien changer jusqu'au jour de la Restauration du Temple.

C'est le Vendredi, le Samedi et les jours des grandes fêtes légales et surtout le 9<sup>me</sup> jour du mois d'Ab (date de la destruction du Temple) qu'ont lieu près du mur des services réguliers. La coutume, ainsi que le rituel des prières spéciales, n'ont pas varié, du moins depuis le XII<sup>e</sup> siècle.(3)

Sous le régime Turc la communauté juive avait participé aux frais du nettoyage des environs du mur. Aux débuts de 1920 la Société a demandé de lui présenter un rapport sur les réparations relatives au Mur des Pleurs.

48. *La Tour dite de David* (v. Illustrations 3 et 29).— Le nettoyage et le déblaiement faits par la Société comprennent également la Tour dite de David. Cette Tour avec l'ensemble des constructions qui l'environnent se trouve sur l'emplacement du Palais de Hérode.

On considère toutefois, étant données les dimensions que Josèphe attribue à la Tour Phazael (90 coudées sur 40) (4), que c'est cette dernière qui se trouve dans la base de la Tour actuelle. La dernière reconstruction de la Tour comme du fort tout entier date de Souleiman II.

(1) Saint Jérôme, Discours, II, Saint Nazianze et d'autres.

(2) La Mishna interdit de modifier l'aspect des sanctuaires en ruines et même d'en arracher les herbes afin de conserver leur état de ruines à relever.

(3) Benjamin de Tudèle, Itinéraire (écrit vers 1170).

(4) Guerres des Juifs, V, 4.



## LES RESTES DE LA CIVILISATION ISRAËLITE

On constate d'un côté de la Tour de David des assises de blocs non taillés qui s'élèvent du sol sur une hauteur de 12 mètres, et qui attestent une origine hérodienne peu modifiée depuis. C'est dans le sous-sol formé de débris qu'on devrait chercher des fondements de l'antique bâtiment comme aussi l'entrée principale qui se trouve sans doute ensevelie profondément sous le niveau actuel du sol. Des travaux de déblaiement en cet endroit seraient riches en résultats. Il faut féliciter la Société des nettoyages auxquels elle avait déjà procédé et qui augmentent l'attrait de cet endroit si pittoresque de la Ville Sainte.

49. *Le Mont de Sion* (v. Illustration 25 m). — En entreprenant des travaux de nettoyage et de déblaiement près de la Porte de Nebi-Daoud la Société touchait de près le Mont de Sion. En outre, dans le rapport qui a été présenté par M. le Conseiller Civique sur les dommages occasionnés par la Tempête de 1920 on a tenu compte du fait de la démolition des murs qui entourent ce mont.

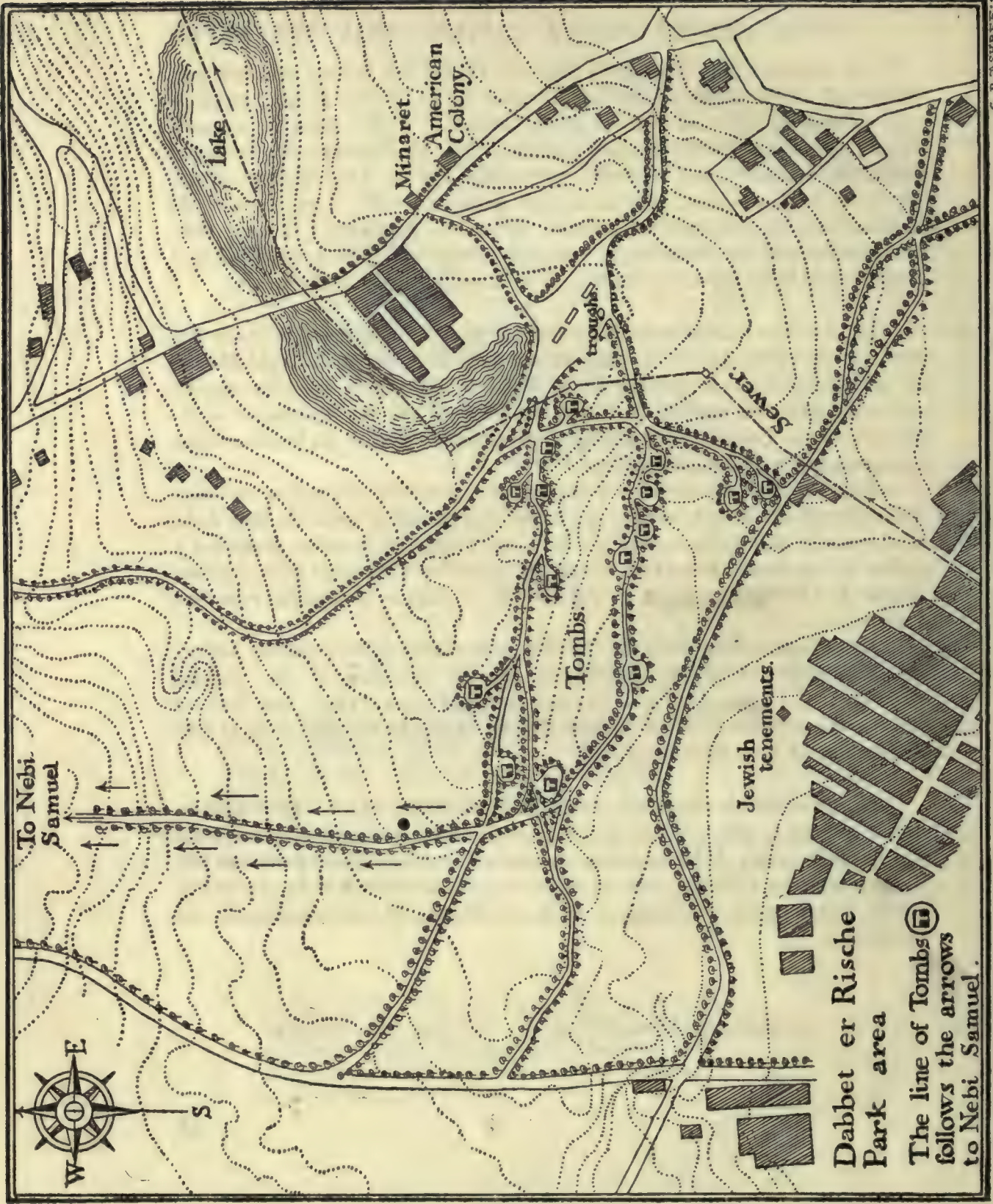
Loin de nous de chercher à engager une nouvelle discussion au sujet de l'authenticité de la tradition qui consiste à placer le mont de Sion de la Bible sur la colline sud-ouest de la ville, bien que Josèphe semble s'y prêter en quelque sorte.(1) Cette tradition les Chrétiens l'ont connue depuis le IV<sup>e</sup> siècle; quant aux Juifs, un voyageur le signale vers l'an 1002.(2)

Le voyageur Benjamin de Tudèle (vers 1160) donne comme auteur de la découverte de la prétendue Tombe de David un certain Abraham el Constantini qui l'aurait retrouvé vers 1145. Les Juifs se rendent en pèlerinage sur la Tombe dite de David le lendemain de la fête de Shabouoth (des Semaines).

50. *Tombeau de Siméon le Juste* (v. Illustration 25). — Je considère que le moyen le plus efficace de préserver les hypogées qui sont vénérées par les Juifs serait de les englober dans le système des parcs proposés par M. le Conseiller Civique, tout en respectant les traditions et les coutumes juives relatives au pèlerinage. Voici, d'ailleurs, la description de ces tombeaux.

(1) Antiquités Juives, XVI, 7.

(2) V. A. Harkavy.



Dabbe er Rische  
Park area

The line of Tombs (T) follows the arrows to Nebi Samuel.

## TOMBEAUX JUIFS DU NORD

C'est en suivant la route qui mène de la Porte de Hérode vers le nord-ouest qu'on rencontre un groupe de grottes taillées dans les rives pierreuses et escarpées de l'ouâdy el Djoz. Parmi ces grottes, deux sont décrites par le R. P. Vincent (1) dans son rapport de 4 Décembre 1919 au Conseiller Civique (v. "g" sur le plan (Illustration 25) et Illustrations 72, 73, et 75).

La photographie Illustration 72 présente l'état actuel de la façade.

Le schéma Illustration 73, pris sur un croquis sommaire, donne l'état en 1910.

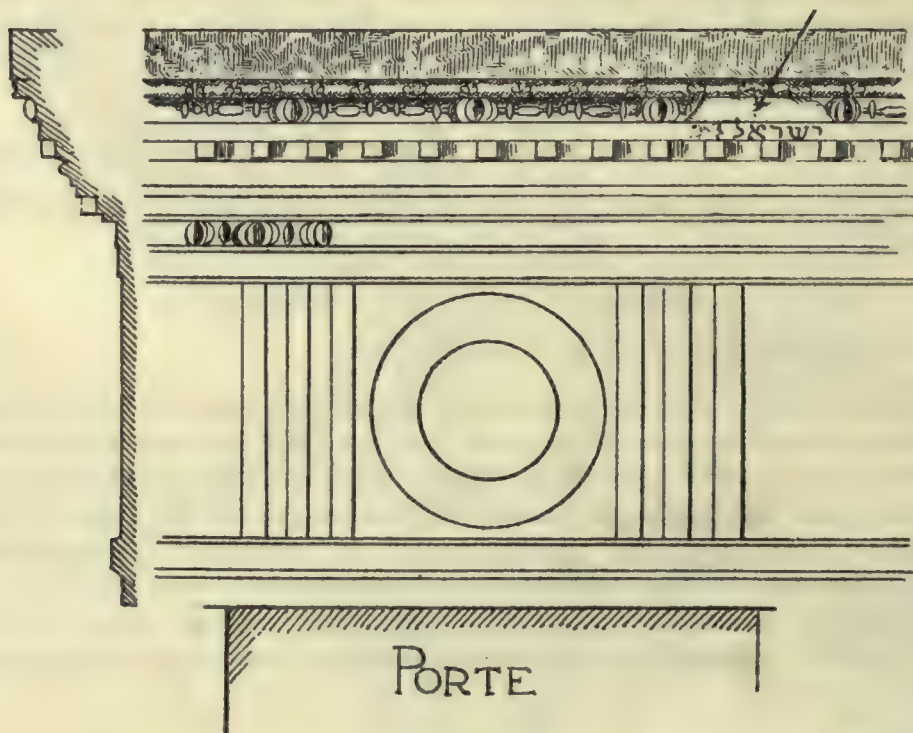
Voici le texte du rapport du savant Père :

"Le second hypogée est situé environ 250 mètres plus au nord et s'ouvre au niveau actuel du sol environnant, juste au bord du chemin moderne. L'entrée, beaucoup plus monumentale que dans le tombeau précédent, est décorée dans un style composite caractéristique de l'époque judéo-romaine. Il est regrettable qu'un amateur de "souvenirs" ait pratiqué une entaille dans la frise qui couronne l'entablement, pour détacher un fragment de la rangée d'oves, perles et olives sculptée dans ce corps de moulures. Il n'est pas invraisemblable que l'auteur de cette petite

(1) Dans la région septentrionale de la ville, au lieu dit Dabbet er Rish, à la naissance de l'ouâdy el Djoz, se trouvent deux remarquables hypogées juifs de l'époque hérodienne situés à proximité du chemin moderne passant un peu à l'orient de la colonie juive. Le premier de ces monuments, creusé dans une grande paroi de roc, environ 20 mètres à l'ouest du chemin, comprenait naguère deux salles spacieuses. Son entrée était ornée d'un encadrement aux lignes très sobres, surmonté d'un tympan mouluré, maladroitement brisé de vieille date déjà. L'intérêt particulier de cette façade funéraire était d'offrir une courte inscription en lettres hébraïques anciennes donnant le nom du titulaire de l'hypogée et par ailleurs d'une réelle valeur paléographique ; étant donné la rareté des inscriptions hébraïques d'époque hérodienne. Nous avons eu le regret de constater que cette tombe, encore accessible en 1914, avait été transformée en cloaque et totalement obstruée par les plus malsaines immondices apportées journallement de la colonie juive voisine. — P. V.

## TOMBEAUX JUIFS DU NORD

mais cependant fâcheuse mutilation soit ce même **ישראל** Israël, qui a gravé son nom sur le listel juste au-dessous de la regrettable et récente cassure, dans la situation que montre le sommaire diagramme Illustration 75.



No. 75.

“M. le Conseiller Civique estime que le moyen le plus efficace de protéger ces hypogées, après les avoir nettoyées, serait de les englober dans le système des parcs et jardins projetés pour la ville. Le plan qu’il a bien voulu élaborer sera certainement accueilli et sa réalisation appuyée par le Comité.”

L. H. VINCENT.

Une plaine plantée d’oliviers et au bord de laquelle se trouve une colonie juive sert de centre à ces hypogées (Illustration 25 b). Une grande grotte béante porte le nom de la synagogue, et des traditions juives datant du moins du XIII<sup>e</sup> siècle s’y rattachent comme, d’ailleurs, à une autre

## TOMBEAUX JUIFS DU NORD

caverne dite "Les Caves des Rois". (1) Parmi ces grottes, c'est l'hypogée dit de Siméon le Juste qui jouit d'une célébrité toute particulière. Située au nord de la plaine, dans le flanc des rochers qui surmontent le Dar el Mufti, cette caverne n'a rien de caractéristique si ce n'est que la tradition juive y place, depuis le XV<sup>e</sup> siècle surtout, (2) le lieu de sépulture de Siméon le Juste, le grand prêtre et le docteur du III<sup>e</sup> siècle av. J.-C. L'hypogée contient deux salles et c'est dans l'intérieur qu'on montre le sépulcre de cette illustre personne, à qui on devait également l'agrandissement et l'embellissement de Jérusalem. (3)

Près de l'entrée de la grotte sont inhumés les restes des ossements de la famille royale qui ont été découverts par M. de Saulcy dans les sarcophages des Tombeaux des Rois.

Le Tombeau de Siméon le Juste jouit d'une faveur toute spéciale auprès les Juifs de la Ville. Ils s'y rendent en masse le 28 Tishré (en Octobre), date de l'anniversaire de Siméon selon le Talmud. (4) Il en est de même pour le lendemain de la fête des Semaines. Mais c'est le jour dit Lag-Ba'omer (5) que presque toute la population juive de Jérusalem se donne rendez-vous sur la place qui porte le nom du Saint.

La grotte et la place environnante sont la propriété de la Communauté Juive.

51. *Tombeaux dits des membres du petit Synédron* (v. Illustration 25).— Quelque minutes de marche vers l'ouest du Tombeau du Siméon on rencontre une grande grotte avec plusieurs compartiments qui contiennent 23 locules ou bancs-tombes. Étant donné que le chiffre de 23 représente exactement celui des membres du petit Synedrion qui exerçait la justice à Jérusalem, une tradition de date très récente y place les tombeaux des membres d'un petit Synédron qui y seraient inhumés en bloc. Au point de vue archéologique, cette grotte n'offre aucun intérêt spécial.

52. *Tombeaux des Rois* (v. Illustration 25c).— La Société ayant été émue de l'état négligé pendant la guerre dans lequel se trouve actuellement le monument connu sous le nom de Tombeaux des Rois (v. Illustration 71) s'est fait adresser un rapport spécial sur ce sujet.

(1) V. Zacharie, XIV, 10.

(2) Elle est mentionnée pour la première fois dans un carnet de voyage d'un pèlerin de Florence datant de l'an 1481.

(3) v. l'Écclésiastique de Ben-Sirach.

(4) Talm. Babyl. Traité Yoma, f. 39b.

(5) Le 33<sup>e</sup> jour des sept semaines qui séparent la Pâque de la fête des Semaines.

## TOMBEAUX JUIFS DU NORD

La grotte appelée les *Tombeaux des Rois* (Kobour el Molouk) qui se trouve à moins de 800 mètres de la Porte de Damas est un des plus beaux monuments de l'art judaïque. Ce dernier a été connu et vénéré longtemps avant que M. de Saulcy (1) n'ait procédé à des travaux de déblaiement qui ont abouti à la découverte des sarcophages et d'autres objets d'art qui aujourd'hui décorent la Salle des antiquités judaïques au Musée de Louvre.

M. de Chateaubriand en a donné la première description détaillée. Voici, d'ailleurs, un relevé sommaire de l'ensemble tel que ce monument nous a été révélé par les fouilles de M. de Saulcy :

Un grand escalier taillé dans le roc large de 8 mètres formé de 25 marches conduit dans une cour intérieure. Il est flanqué de petits canaux qui conduisent l'eau vers une espèce de bassin. On entre par une arcade dans une vaste cour de 28 mètres de longueur et de 25 m. 30 de largeur. C'est sur le côté ouest de la cour que s'ouvre l'hypogée même. Un large vestibule soutenu autrefois par deux colonnes doriques aujourd'hui disparus est surmonté par une frise de style judaïque finement sculpté. On y voit un triglyphe, une métopée ornée d'un anneau, puis une grappe de raisins entre deux couronnes et deux palmiers, ailleurs on aperçoit des feuillages mal conservés. La porte d'entrée cylindrique qui est basse et étroite se trouve à gauche aujourd'hui ouverte, mais on voit encore la grosse pierre ronde dite le *Goleil* (la *roulante*) qu'on faisait rouler à volonté. On entre dans la salle centrale qui est carrée et assez élevée et sur laquelle s'ouvrent quatre chambres où on aperçoit des fours à tombeaux et des Kochim. (2) C'est dans la plus profonde de ces chambres que M. de Saulcy avait découvert les sarcophages royaux et des objets d'art.

Sur le côté antérieur de l'un de ces sarcophages on lit en caractères dits estranghelo (syriens) et répétés en hébreu-araméen le nom d'une reine

1. צדן מלכתא

2. צדה מלכתא

Traduction : La reine Sidonia (3) ou la reine Sadda (en araméen).

On a voulu chercher à reconnaître dans ces tombeaux les restes des rois de Juda (4) puis ceux d'Hélène d'Adiabène et de ses fils. (5) Plus tard la découverte d'une empreinte, très suspecte d'ailleurs qui porte le

(1) Cf. M. de Saulcy, Histoire de l'art Judaïque.

(2) Dite Arcosolia.

(3) Le nom de Sidonia est fréquent en dialecte phénicien.

(4) M. de Saulcy.

(5) Robinson, *Palestine*, p. 183.

## TOMBEAUX JUIFS DU NORD

nom d'Hélène était venue renforcer cette dernière opinion. Pour moi l'hypogée demeure la nécropole des derniers Hasmonéens. La reine Sidonia ou Sadda serait une reine juive de la fin du II<sup>e</sup> ou du commencement du I<sup>er</sup> siècle.

La tradition juive vénère cet hypogée qu'elle connaît depuis des siècles sous le nom de la grotte de Kalba Shaboua, un philanthrope du I<sup>er</sup> siècle. (1) Dans une étude de date récent on a essayé d'identifier ce nom avec celui de Monebozes fils d'Hélène et grand bienfaiteur de Jérusalem. (2)

Un folklore spécial se rattache à cette grotte. On lui attribue des phénomènes miraculeux. Entre autres, ses portes s'ouvraient d'elles-mêmes le jour d'anniversaire du décès des personnages qui y sont enterrés. (3)

L'Hypogée du Rois est la propriété de la famille juive de Péreire à Paris qui en a fait don au Gouvernement Français.

53. *Tombeaux des Juges* (v. Illustration 25 d). — Un quart d'heure de marche des Tombeaux des Rois par la route de Nébi Samuel conduit vers les Tombeaux des Juges, ou les Kobour el Koudat, en arabe. Les Juifs les appellent du nom des Tombeaux du Grand Synédriou, le nombre des tombes qu'on y trouve étant de 71. Bien que le chiffre correspond réellement au nombre des membres de Synédriou, il ne faudrait pas prendre cette tradition en sérieuse considération.

Il s'agit d'un grand hypogée qui est creusé dans le rocher. On y pénètre par un vestibule qui mène à une grande chambre sépulcrale. Un fronton orné de sculptures et encadré de moulages offre un magnifique spécimen d'art judaïque. D'élégants rinceaux de feuillages et de fruits se déroulent à droite et à gauche d'une triple palme centrale.

Sur un autre fronton on voit un rosace épanoui d'où se déroulent deux grands palmiers. Le couvercle d'un tombeau dont les fragments se trouvent au musée du Louvre portent une inscription où l'on lit le nom de יצחק (Isaac), en hébreu carré archaïque.

Comme l'ornementation permet de le fixer, le tout daterait de l'époque des Hérodiades. Les voyageurs juifs du moyen âge signalent cet hypogée comme étant le lieu de repos de nombreux docteurs de la Loi, ce qui serait assez plausible. A partir du XV<sup>e</sup> siècle on avait pris l'habitude de la considérer comme l'hypogée des membres du Grand Synédriou. Les pèlerins juifs combinent leurs visites avec celles des jours qui sont réservés à la Tombe de Siméon le Juste.

(1) Un voyageur caraïte de l'an 1055 le signale sous ce nom.

(2) V. le recueil *Jérusalem* de A. M. Luncz, t. I, p. 93.

(3) Cf. P.E.F., q.s., 1897, p. 182 et s.

## TOMBEAUX JUIFS DE L'EST

54. *La Vallée de Josaphat* (v. Illustration 25 e). — Inclu dans le système des parcs proposé par M. le Conseiller Civique d'après le nouveau plan de la Ville.

La Vallée de Cédron a été de tout temps le centre préféré des sépultures juives. Déjà à sa naissance, au nord-ouest, où elle porte un autre nom, on remarque sur ses rives le groupe des Tombeaux des Rois et des Juges. Plus loin on rencontre le pittoresque cimetière des Caraïtes d'un intérêt tout particulier. En tournant vers l'est, on rencontre, entre la gare et la Ville, au milieu d'un vaste groupe des sépulcres juifs, un hypogée qui est considéré comme celui de la famille de Hérode et qui se distingue par la solidité de sa construction, comme par le travail soigné de deux sarcophages ornés de sculptures judaïques qu'on trouve dans l'intérieur de ce souterrain. (1) Mais c'est du côté sud-est que cette vallée est considérée sur toute son étendue qui sépare la ville du Mont des Oliviers comme la Vallée de Josaphat, ou celle du jugement dernier.

Cette allégorie empruntée aux prophètes provient surtout de ce que cette vallée sert depuis l'antiquité de vaste nécropole aux Juifs de toutes les époques. Les Musulmans ayant repris cette tradition, inhument leurs morts sur la pente orientale de la colline du Temple, alors que tout le versant ouest — entre la pente du Mont du Scandale et jusqu'aux jardins de Gethsemani et aux "Viri Galilei" (en passant par les villages de Siloé au sud et de la Tour au nord) on rencontre des tombeaux juifs antiques et récents, ces derniers étant caractérisés par des pierres tumulaires disséminées sur les pentes en désordre.

Nombreux sont les tombeaux des prophètes et des docteurs que la tradition croit pouvoir identifier dans ces endroits. La survivance de plusieurs monuments datant de l'antiquité et la découverte d'inscriptions écrites de sarcophages et d'ossuaires peints donnent beaucoup de consistance à ces traditions. Ainsi on avait découvert sur la pente du *Mont du Scandale* des nombreux hypogées dont plusieurs contiennent des épitaphes d'origine juive écrites en hébreu ou en grec et datant des premiers siècles du christianisme.

Du côté sud, au pied du village de Siloé on montre le tombeau dit du prophète Isaïe. (2)

(1) C'est près d'ici que la vallée commence à porter le nom de Rephaïm, c.-à.-d. des morts, des races disparues. Ch. Joel, IV, 2 etc.

(2) Une inscription grecque confirme l'ancienneté de cette tradition.



## TOMBEAUX JUIFS DE L'EST

Dans une grotte située en face de la source de Siloé on montre la sépulture de Rabbi Obadia de Bartanora, le docteur (1) italien du XV<sup>e</sup> siècle et le restaurateur de la Communauté Juive moderne de la Ville Sainte.

Au nord du Siloé, sur la pente occidentale de la colline, on rencontre un monolithe détaché du roc et dont une porte donne accès à une grotte double taillée dans le roc.

M. Clermont-Ganneau a reconnu sur un cartouche au dessus de la porte des lettres hébraïques phéniciennes qui datent de l'époque du premier Temple. D'autre part, le mausolée porte un caractère égyptien distinct, ce qui prouve qu'il s'agit d'un hypogée antérieure à la Captivité.

Plus au nord, du côté est du versant se détachent trois monuments célèbres du fond de ce champ éternel de la mort. Du côté nord c'est le roc taillé dit la main d'Absalon (l'obélisque) que je crois constituer un monument commémoratif ayant été élevé par le peuple de Jérusalem sur une place qui avait été consacrée par la tradition antérieure.

Quant à la pyramide dite de Zacharie, cette dernière pourrait bien être un monument d'expiation, en commémoration du meurtre du prêtre et prophète Zacharie. Pareil acte serait conformé à l'esprit piétiste des Phariséens comme à un passage qu'on rencontre dans les Évangiles.

Derrière le monument dit d'Absalon on aperçoit à peine les vestiges du tombeau dit de Josaphat, aujourd'hui invisible. Heureusement que nous possédons une reproduction fort bien faite de ce monument ainsi que d'une frise qui représente un spécimen du plus bel art judaïque des derniers siècles de la Judée.

C'est entre ces deux monuments si originaux que se détache la grotte dite de la retraite de St. Jacques, mais qui en réalité ouvre la série d'hypogées juifs datés et identifiés. On aperçoit de loin les deux colonnes doriques qui soutiennent l'architrave de cette caverne qui est creusée dans les flancs des rochers bordant la vallée. L'inscription qu'on lit au dessus de l'architrave ne laisse plus subsister des doutes concernant le caractère de cet hypogée, quoique en dise la tradition chrétienne ou juive, cette dernière y ayant placée la retraite de Roi Uzie atteint par la lèpre.

Le texte est gravé en caractères hébraïques archaïques et l'orthographe date des derniers deux siècles de l'existence de la Judée.

זה קבר והמנוח שבב) לאלעזר חניה יעזר יהודה שמעון יוחנן  
בני יוסף בן . . . וליוסף ואלעזר בני חניה . . . מבני חזיר

Traduction : Ceci est le tombeau et lieu (de repos) pour El'azar,

(1) R. P. Abel et Vincent, *Jérusalem*, II, p. 68.

## TOMBEAUX JUIFS DE L'EST

Honiah, Yo'azar, Yehoudah, Shiméon, Yohanan, les fils de . . . le (et pour Jo)seph et El'azar les fils de Honiah . . . des Béné Hézir.

Il s'agit de l'hypogée de la famille sacerdotale des Béné Hézir mentionné par 1 Chroniques Ch. XXIV, 15. On distingue encore à l'intérieur les *loculi* ou les fours destinés à recevoir les morts, mais tout le reste avait disparu.

Malgré toutes les vicissitudes de l'histoire, le versant ouest du Mont des Oliviers n'a guère cessé de demeurer le centre des inhumations juives. La plupart de monuments ou des pierres tombales ayant disparu ou ayant été ensevelies ou détruites par la pluie on ne voit plus sur la surface que les pierres de ces derniers siècles qui couvrent tout l'espace. Chateaubriand en a laissé un tableau très fidèle:

“Les pierres du cimetière des Juifs se montrent comme un amas de débris au pied de la montagne du Scandale, sous le village de Siloan. . . . On a peine à distinguer les mesures de ce village des sépulcres dont elles sont environnées. Trois monuments antiques, les tombeaux de Zacharie, de Josaphat et d'Absalon, se font remarquer dans ce champ de destruction. A la tristesse de Jérusalem, dont il ne s'élève aucune fumée, dont il ne sort aucun bruit, à la solitude des montagnes, où l'on n'aperçoit pas un être vivant, au désordre de toutes ces tombes fracassées, brisées, demi-ouvertes, on dirait que le trompette du Jugement s'est déjà fait entendre et que les morts vont se lever dans la vallée de Josaphat.”

Cette vision du grand romantique m'avait paru exacte lors de ma première visite à Jérusalem, il y a un quart de siècle. Elle a fort peu changé même aujourd'hui — si bien qu'il faudrait porter un remède quelconque à cette tristesse écrasante, je dirais même blessante. Aussi ne saurais-je saluer qu'avec joie l'idée du Conseiller Civique qui consiste à faire planter sur les deux versants un parc bien ordonné. Ce dernier aurait ainsi englobé les monuments de l'antiquité et dissimulé la nudité des pierres tombales parmi les arbres verdoyants.

Il faudrait seulement faire attention à la présence sur le sol comme dans le sein de la terre de nombreux souvenirs qui se rattachent à l'antiquité.

Il en est de même pour ce qui concerne les tombes des rabbins et des saints de ces derniers siècles, telle le sépulcre couvert d'un tas de pierres du pénitent Kalonymos qui se trouve tout près du Monument de Zacharie. Très vénérée est également la tombe du cabbaliste Jehouda ha-hassid qui se trouve en bas du cimetière des Ashkénazim (1), ce dernier étant situé au dessus de celui des Sephardim (2).

(1) Juif de Rite Européen.

(2) Juif de Rite Oriental.

## TOMBEAUX JUIFS DE L'EST

55. *Tombeaux des Prophètes* (v. Illustration 25 f). — Plus au nord on rencontre sur le versant est de la vallée et jusqu'aux hauteurs du Mont des Oliviers des groupes d'hypogées fort anciens. La forme primitive de plusieurs d'entre eux qu'on appelle souvent "égyptiens" attestent de leur originalité et antiquité. Les plus connus sont les tombeaux dits des Prophètes qui se trouvent sur la pente sud du village de la Tour. Il s'agit des cavernes creusées dans le roc près du sommet et ayant au milieu une salle à trois ouvertures entrecoupées qui donne l'impression d'être appuyée sur des colonnes grossières d'environ 30 m. de diamètre chacune. On compte dans ces parois 24 Kokhim ou arcosolia servant de tombes. L'absence de toute ornementation et le style primitif de l'ensemble sont témoins de l'ancienneté de l'hypogée.

Des textes du XV<sup>e</sup> siècle placent dans ces cavernes les sépulcres du prophète Hagai et de ses disciples, alors qu'un auteur caraïte de l'an 1522 y ajoute les noms des tombes des prophètes Zacharie et Malachie.

Les Juifs considèrent cette grotte comme un lieu saint. Il y a une trentaine d'années l'Église Russe s'étant rendue propriétaire de cet hypogée, cette acquisition avait suscité les protestations unanimes de la population juive. Si bien que le Gouvernement Turc ait fini par interdire aux Russes d'ériger toute construction sur la grotte.

Une tradition juive qui manque d'ailleurs de toute base, place, en outre, l'hypogée de la prophétesse Hulda tout près de la grotte des Prophètes.

Par contre on avait découvert et identifié de nombreux hypogées juifs de l'époque gréco-romaine dans les jardins russes de Gethsemani et au nord dans l'emplacement dit Viri Galilei, près de la Chapelle Grecque de l'Ascension. Ces monuments qui ont fourni des inscriptions fort intéressantes méritent qu'on les préserve d'une destruction certaine.

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## LES MONUMENTS DE L'ÉPOQUE ROMAINE PROTÉGÉS PAR LA SOCIÉTÉ

56. Jérusalem n'avait pas encore cessé d'être la capitale juive, et déjà, vers le début de notre ère, sa physionomie esthétique, dépouillant graduellement toute originalité, se mettait à l'unisson de la culture hellénistique prédominante à travers l'orient, surtout depuis l'extension de la puissance romaine. A peine le Temple auguste du Dieu d'Israël marquait-il une certaine autonomie artistique dans la vieille cité; l'empreinte hellénistique venait d'être imprimée jusque sur le glorieux sanctuaire par la restauration fastueuse d'Hérode le Grand.

Presque anéantie par la conquête des légions de Titus, en l'an 70 après J.-C., la ville essaya vainement de se reconstituer, dans le premier quart du second siècle, comme centre du mouvement nationaliste autonome que dirigeait Bar-Kokébas. Cette tentative avortée consumma l'anéantissement de la cité juive. L'empereur Hadrien en décréta la suppression et le remplacement par une ville coloniale romaine, dont le vocable nouveau effacerait jusqu'au souvenir de Jérusalem. Sur le plan rituel d'une colonie, en l'an 136 de notre ère, des architectes romains créèrent la jeune cité d'Aelia Capitolina, avec son Forum, son Capitole et le vaste cycle des temples, basiliques, théâtres, thermes, portiques, rues à colonnades, arcs commémoratifs et autres édifices municipaux qui faisaient à toute colonie une image plus ou moins atténuée de la lointaine métropole.

Topographiquement la ville était désormais figée pour de longs siècles par la délimitation de la colonie impériale. Elle ne devait guère se modifier jusqu'au mouvement de subite expansion contemporaine, en attendant que les plans aujourd'hui en élaboration lui donnent une répartition et un développement mieux adaptés à son rôle nouveau, comme à nos modernes concepts esthétiques et sociaux.

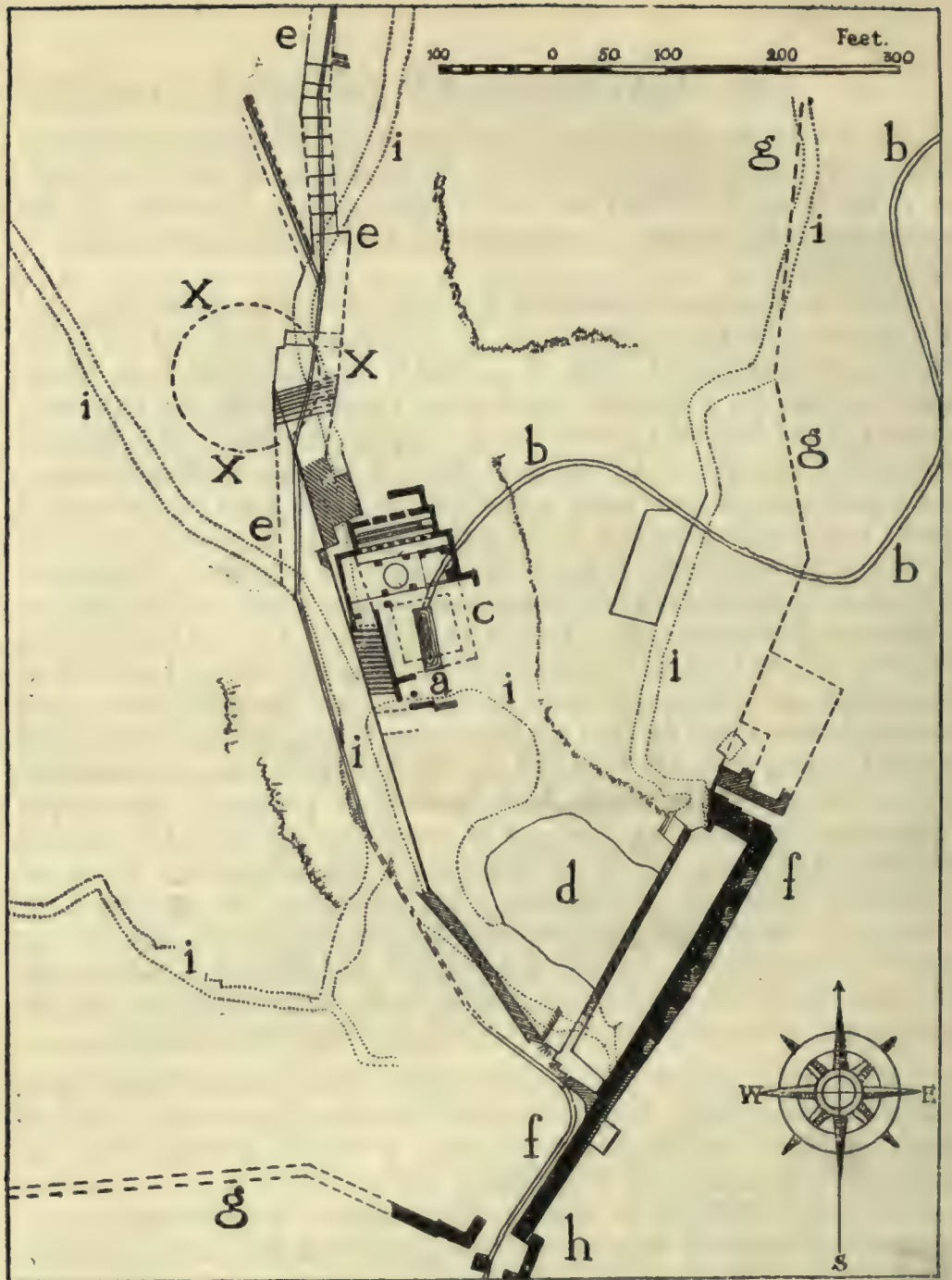
La ville chrétienne est dérivée sans transition archéologique de la cité romaine d'Aelia Capitolina, dont elle a seulement nuancé l'aspect par la substitution d'églises aux anciens édifices religieux du paganisme, mais en conservant dans toute leur intégrité les monuments civils adaptés au régime nouveau. La conquête arabe, la fondation du royaume latin, les invasions ultérieures, la longue domination turque, ne furent que des modalités dans l'évolution persévérante de la même trame archéologique. Aussi n'est-on point surpris de rencontrer en maint endroit de la ville moderne, ou de voir reparaître fréquemment, dès qu'on en remue quelque

## LES MONUMENTS DE L'ÉPOQUE ROMAINE

peu le sol, des vestiges romains bien caractérisés : pauvres épaves le plus souvent, ça et là toutefois éléments gracieux de constructions imposantes.

57. Bien que l'heure ait été trop longtemps retardée où des recherches systématiques pourront être entreprises pour opérer le déblaiement total et assurer la conservation de ces vestiges, l'attention du Comité n'a cessé d'être en éveil pour enregistrer et sauvegarder tous les débris de Jérusalem romaine.

A peine la ville était-elle libérée, par la brillante victoire du Général Allenby, de l'engourdissement sordide où la plongeait depuis tant de siècles une domination déprimante et oppressive, que l'administration militaire anglaise était à l'œuvre pour améliorer des conditions hygiéniques néfastes. Parallèlement aux admirables travaux qui allaient bientôt approvisionner Jérusalem en eaux vives, la plus notable entreprise fut le nettoyage méthodique de la Citadelle près de la porte occidentale ou Porte de Jaffa. Chacun sait que le vaste édifice désigné sous ce nom quelque peu emphatique groupe des masses plus ou moins modernes avec de splendides constructions médiévales et des éléments romains et juifs de l'époque hérodiennne. Les préoccupations urgentes du moment, non moins que les conditions imposées par le statut politique temporaire, ne laissaient pas la faculté des fouilles laborieuses qu'eût exigé l'exploration archéologique fondamentale de cet ensemble très enchevêtré. Il fallait se borner aux mesures préliminaires d'assainissement par l'évacuation de débris de toute nature, et des plus encombrantes masses de débris. Cette tâche réalisée avec autant d'énergie que de prudente circonspection a pourtant révélé maint détail déjà fort suggestif des transformations que les architectes romains firent subir à l'antique palais fortifié d'Hérode pour l'adapter à l'ordonnance du camp où la légion dixième demeura cantonnée après le siège de l'an 70, et pour l'harmoniser par la suite à la structure générale de la colonie d'Aelia Capitolina. Les constatations archéologiques rendues possibles par ces fructueux travaux seront fécondes pour guider l'exploration future. Sur le site du Temple ancien, devenu le Harâm de la cité musulmane, la mosquée de la Roche — dite communément mosquée d'Omar — exigeait impérieusement quelques restaurations (v. Illustrations 19, 20). Tandis qu'il les dirigeait avec une science technique et un art consommés, M. le major architecte Richmond accomplit, autour du merveilleux édifice, des recherches archéologiques discrètes et habiles dont il lui appartient naturellement de divulguer en temps voulu les précieux résultats. Disons seulement que parmi les faits archéologiques enregistrés dans cette investigation si



*Roman Stairway at Siloam.*

No. 76.

Plan based on the Bliss and Dickie excavations, showing where the Stairway from Jerusalem to Siloam has been disturbed.

- |   |  |
|---|--|
| <p>a. Pool of Siloam.<br/>         b. Rock-hewn conduit.<br/>         c. Ancient Pool and fifth-century Church.<br/>         d. Old Pool.<br/>         e. The great Roman Stairway and street (with drain below) running from Jerusalem down to Siloam.</p> | <p>f. The south wall of the city, of the period of the Empress Eudocia.<br/>         g. Inferred line of wall.<br/>         h. Gate.<br/>         i. Existing paths.<br/>         XXX. The portions within the circle are those destroyed by the contractor.</p> |
|---|--|

## MONUMENTS DES CROISADES PROTÉGÉS PAR LA SOCIÉTÉ PRO-JÉRUSALEM

60. Il n'est pas encore entré dans les attributions de la Société de s'occuper directement des édifices élevés au moyen âge à Jérusalem, tels que les diverses églises aujourd'hui en exercice (le Saint-Sépulcre, Sainte-Anne, Saint-Jacques des Arméniens, le Tombeau de la Vierge), ou transformées en mosquées ou en ouelys (Nebi-Dâoùd, el Yaqoubiyeh, Cheikh Derbâs, Djamiâ Mawlânâ, etc.). Tandis que les unes sont entretenues soigneusement par leurs propriétaires, les autres sont soumises à une réglementation qui échappe à la compétence de notre Comité. Celle-ci ou celle-là pourtant, abandonnée à un délabrement pitoyable, pourra être l'objet d'un examen attentif de la part des archéologues qui auront à cœur de signaler les dégradations et les moyens à employer pour la conservation de ces vénérables témoins de l'histoire de la Ville Sainte.

L'activité des constructeurs du XII<sup>e</sup> siècle a été telle, même en dehors du domaine religieux, qu'il est difficile de ne pas rencontrer en n'importe quel point de la ville des vestiges de leur travail. Si les réparations apportées aux maisons, aux khâns, aux bains, aux bazars, aux portes, aux remparts, aux rues, par les Arabes et les Turcs dans les siècles qui ont suivi les Croisades ont masqué ou défiguré la bâtisse médiévale en divers endroits, elles n'ont pas réussi à en dissimuler partout le caractère original.

61. Le nettoyage opéré à la Citadelle (el Qalaah: *v.* Illustrations 3, 67) par les soins du Comité, en attendant de procéder à un déblaiement plus complet, a certainement mis en valeur quelques locaux remontant à l'occupation franque. La destruction systématique dont ce monument fut victime en 1239 de la part de Mâlek-en-Nâser et de Dâoùd, prince de Kérak, dans le but d'affaiblir la ville convoitée par les Occidentaux, ne s'est pas étendue aux salles bases, ni aux souterrains. Après avoir abattu les constructions supérieures que les Croisés avaient consolidées et développées, les démolisseurs renoncèrent à desceller les blocs de la bâtisse inférieure dont une partie subsistait depuis les temps hérodiens.

Vulgairement appelée " Tour de David " de l'une de ses plus notables constructions décorée de ce nom depuis l'époque byzantine, la Citadelle joua un rôle considérable dans l'histoire de la Jérusalem du XII<sup>e</sup> siècle. Réduit à capituler après que la ville fut tombée aux mains des Occidentaux, l'Émir Effikhâr Ed-Dauleh l'avait remise au comte Raymond de Toulouse, à condition d'avoir la faculté de se retirer à Ascalon avec sa

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garde composée d'Arabes, de Turcs et de nègres. Les nouveaux maîtres se gardèrent de négliger un ouvrage militaire de cette importance. Immédiatement le comte Garnier de Gray en accrut la force défensive, en 1100. La forteresse comprenait, outre la tour dont on voit encore le soubassement massif, toute une série d'appartements et d'abris protégés par des remparts, des fossés, des barbicanes, des machicoulis. On y gardait d'abondantes réserves d'eau et de blé, en prévision d'une alerte qui obligerait les habitants de la ville à s'y réfugier. C'était véritablement le donjon de la cité, le *praesidium civitatis*, aux termes mêmes des contemporains. La tour atteignait une hauteur imposante puisqu'il fallait gravir deux cents degrés pour en atteindre le sommet. Une partie de cet escalier portant très visiblement les caractéristiques de la taille médiévale se retrouve en montant à la terrasse de la tour actuelle. L'higoumène russe Daniel obtint, comme une faveur exceptionnelle, la permission de la visiter en 1106. "Elle est très difficile à prendre, écrit-il, et forme la principale défense de la ville; on la garde soigneusement et on ne permet à personne d'y pénétrer sans surveillance. Tout infirme que je suis, Dieu m'a accordé l'accès de cette tour sacrée avec Isdeslav, qui a été le seul que j'ai pu faire entrer avec moi."

Cette citadelle, dont certains châteaux-forts de Syrie nous donnent une idée, était confiée à un officier qui porta d'abord le titre de Gardien de la Tour de David, puis celui de Châtelain de la Tour, ou Châtelain de Jérusalem. Elle était en somme la résidence du gouverneur. En dépit de certaines revendications qui s'agitèrent entre les chefs de l'armée conquérante, elle fit partie des domaines royaux et figura sur les sceaux d'Amaury I<sup>er</sup> (1162-1173) et sur les monnaies de son successeur Baudouin IV, symbole de l'indépendance et de la pleine souveraineté des rois latins de Jérusalem. Ceux-ci y avaient annexé un palais faisant face à la tour principale vers le midi; ce "manoir du Roy", comme on l'appelait, était situé sur la rue des Arméniens dans le voisinage de la petite église, encore très reconnaissable, de Saint-Thomas des Allemands.

Un détail qui, quoique remontant à l'an 1151, ne manque pas d'actualité est à relever ici, puisqu'en ce moment l'on pense au nom de l'esthétique et de la protection du monument, à soulager la Porte de Jaffa du fardeau encombrant de l'horloge turque.

Il s'agit d'un acte de la reine de Jérusalem, Mélissende, supprimant un moulin qui gênait la Tour de David et la porte de la ville qui y touche. En compensation, les frères de Saint-Lazare, qui en étaient les propriétaires, reçoivent un champ près de Bethléem. Quand on considère que la partie lésée était la société chargée des léproseries, on



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constate qu'en ce temps-là l'autorité ne reculait devant aucune considération ni mesure radicale pour assurer à la ville de l'aisance et de l'harmonie.

62. Le Comité a également eu à s'occuper des Bains du Patriarche et de la piscine de même nom, qui se trouvent de part et d'autre de la rue des Chrétiens (*Hâret En-Nasârâ*: v. Illustrations 23, 24). Rappelons à ce sujet qu'avant de devenir un Ouaqf de la *Khanqah Salâhîyeh*, cette installation balnéaire et la piscine qui l'alimentait étaient déjà en usage au XII<sup>e</sup> siècle sous les appellations de *Balnea patriarchae* et de *Lacus balnearum*. Les revenus en étaient réservés au palais du Patriarche qui devait devenir ensuite ladite *Khanqâh*. La rue des Chrétiens s'appelait alors couramment soit rue du Patriarche, soit rue des Bains du Patriarche.

63. A cette époque, l'espace compris entre le *Birket Hammâm el Batrak* (qui conserve, on le voit, son nom médiéval) et la Porte de Jaffa, nommée alors Porte de David, n'était pas, comme de nos jours, encombré des constructions hétéroclites. Le nom moderne de *Meidân* qui désigne la rue au nord de la Citadelle n'est qu'une réminiscence de l'antique place où, au pied de la Tour de David, on faisait le commerce des céréales. La possibilité d'un dégagement au moins partiel de la Porte de Jaffa a été envisagée par le Comité Pro-Jérusalem, un retour à l'état primitif ne devant pas raisonnablement être pris en considération (v. Illustrations 40-45).

64. Mais où il a été possible d'effectuer certaines améliorations, c'est à l'ensemble des bazars voûtés qui occupent le cœur de la ville à mi-chemin entre la Citadelle et la Porte du Harâm dite *Bâb es-Silsileh*. Nous avons là trois rues parallèles actuellement dénommées, d'ouest en est :—

1. *Soûq el Lahhâmîn* (Bazar des Bouchers).
2. *Soûq el 'Attarîn* (Bazar des parfumeurs: v. Illustrations 12-16).
3. *Soûq el Khawajât* ou eṣ-Ṣouyyâgh (Bazar de négociants ou des orfèvres).

Aux temps byzantins l'emplacement de ces trois Soûqs n'était qu'une section de la grande rue à colonnes qui traversait la ville du nord au sud, de la Porte de Damas à la Porte de Sion. La proximité du Saint-Sépulcre

## MONUMENTS DES CROISADES

y avait sans doute attiré un grand nombre de commerçants, et l'un des marchés signalés par les récits de la prise de Jérusalem par les Perses en 614, devait assurément se trouver là. L'agora qu'ils mentionnent est à localiser d'autre part au *Meidân* de la porte occidentale de la ville que l'on appelait aussi *Bâb er-Rahbeh* (Porte de la place) au temps de Moudjir ed-Dîn. Pour en revenir au triple bazar, les Arabes, à leur arrivée, auraient laissé aux Chrétiens les deux rangées de boutiques qui longeaient la rue à l'occident et à l'orient, mais se seraient approprié l'espace intermédiaire qui constituait le marché du milieu.

65. Pour faciliter les transactions, des changeurs s'étaient établis à chaque extrémité de ces halles. Au XII<sup>e</sup> siècle, on trouvait les changeurs latins au sud, et les changeurs syriens, c'est à dire indigènes, au nord, occupant les premières échoppes en tête des *Soûqs*, jusqu'à ce que la restauration de Mélissende les eût groupés en deux corps de logis distincts. Digne émule des Hélène et des Eudocie, cette reine, ainsi que nous l'apprend une pièce officielle de 1152, avait obtenu la cession de divers locaux appartenant aux deux "Changes" afin de parfaire une nouvelle rue à Jérusalem, *ad perficiendam novam rugam in Jherusalem*. Une rue tenant aux deux groupes d'échoppes des changeurs latins d'un côté, et syriens de l'autre, ne peut être qu'un des trois bazars parallèles en question. Les "Changes" furent dès lors reculés, l'un au midi jusqu'à la *Bachourah*, aujourd'hui la café à colonnes; l'autre celui des Syriens dans le corps de bâtiment en tête de *Hâret ed-Dabbâghin* qui conduit au Saint-Sépulcre.

Que la nouvelle rue créée par Mélissende soit identique au *Soûq el 'Attarîn* actuel, la preuve en est fournie non seulement par le style de cette construction, mais aussi par les inscriptions recouvertes de badigeon, mais que M. Clermont-Ganneau a pu relever autrefois et publier dans *Archeological Researches*, I, p. 117. C'est le titre *Sancta Anna* gravé plusieurs fois à la naissance des arcs doubleaux, et marquant les boutiques appartenant à l'abbaye de Sainte-Anne et dont cette abbaye percevait la location. Un diplôme de 1170 donne pour une maison de la rue des Drapiers contiguë à celle-ci une boutique de Sainte-Anne comme point de repère, *Juxta stationem S. Annae*. Si l'on songe qu'au milieu du XII<sup>e</sup> siècle, Sainte-Anne avait pour abbesse la propre sœur de Mélissende, Judith, on trouvera tout naturel que cette reine ait assigné une grosse partie des revenus de sa nouvelle rue à l'entretien du dit monastère.

A prendre la description de la "Citez de Jerusalem" au pied de la lettre, cette rue centrale s'appelait "Rue de la cuisine" que le populaire

## MONUMENTS DES CROISADES

avait baptisée *Malcuisinat*. Là, dit on, s'accommodaient les viandes pour les pèlerins ; c'est là également qu'ils se faisaient laver la tête. Ce dernier détail implique l'installation des coiffeurs ou parfumeurs, d'où le nom actuel d'*Attarîn*. Lorsque Saladin eut transformé en *madrash* l'établissement de Sainte-Anne, il lui attribua les revenus du Souq el '*Attarîn*, perpétuant par là la décision de la princesse latine. Il faudrait dans ce cas modifier la position de ce bazar telle que la fixe Moudjir ed-Din en lui donnant la situation qu'il occupe aujourd'hui. Quoi qu'il en soit, l'ordre de ces rues parallèles était au moyen âge le suivant, en partant de l'ouest :—

1. Rue des herbes : marché aux légumes et aux épices.
2. Rue Malcuisinat (*vicus coquinatorum*) : cuisines populaires et salons de coiffure. (1)
3. Rue Couverte (*ruga cooperta — parmentariorum*) : des marchands tailleurs.

66. Le groupement des métiers auquel travaille le Comité dans un but de commodité et d'hygiène était, comme on le voit, chose faite au XII<sup>e</sup> siècle. Chaque corporation avait sa rue ou sa section de rue. Au centre de la ville nous rencontrons les corps de métiers : drapiers, tailleurs, restaurateurs, coiffeurs, marchands de cierges, changeurs, chacun dans son bazar. Dans la partie méridionale du Mauristan, où notre Société a planté quelques arbres sur le terre-plein des ruines, se trouvaient localisés le marché aux œufs et aux volailles, le marché aux poissons (v. Illustration 54). De part et d'autre de la place travaillaient les orfèvres syriens et les orfèvres latins. Sur la rue du Temple (Tariq Bâb es-Silsileh) on avait à gauche en descendant, la Boucherie (*macellum, bocharia*) avec l'escorcherie du Roy ; à droite, les cordonniers ; en allant vers la porte des Moghrebins (Poterne de la Tannerie) la rue des Pelletiers.

67. Le *Khân ez Zeit* qui n'a pas été non plus sans attirer l'attention vigilante du Comité était fort connu au XII<sup>e</sup> siècle sous le nom de Rue Saint-Étienne à cause de sa direction vers la porte septentrionale de la

(1) Cette rue était mitoyenne à la rue Couverte : "Tenant à celle rue Malcuisinat, a une rue qu'on appelle la rue Couverte, là où l'on vend la draperie." Ce texte de la Citez, X, est confirmé par cette charte de 1167 : *domos quasdam accipit, vicus Coquinati et Parmentariorum interjacentes scilicet in angulo illo quo itur ad Sepulchrum Domini*. Il est à croire que le Souq oriental se prolongeait aussi loin que les autres au nord et n'était point diminué de moitié comme aujourd'hui.

## MONUMENTS DES CROISADES

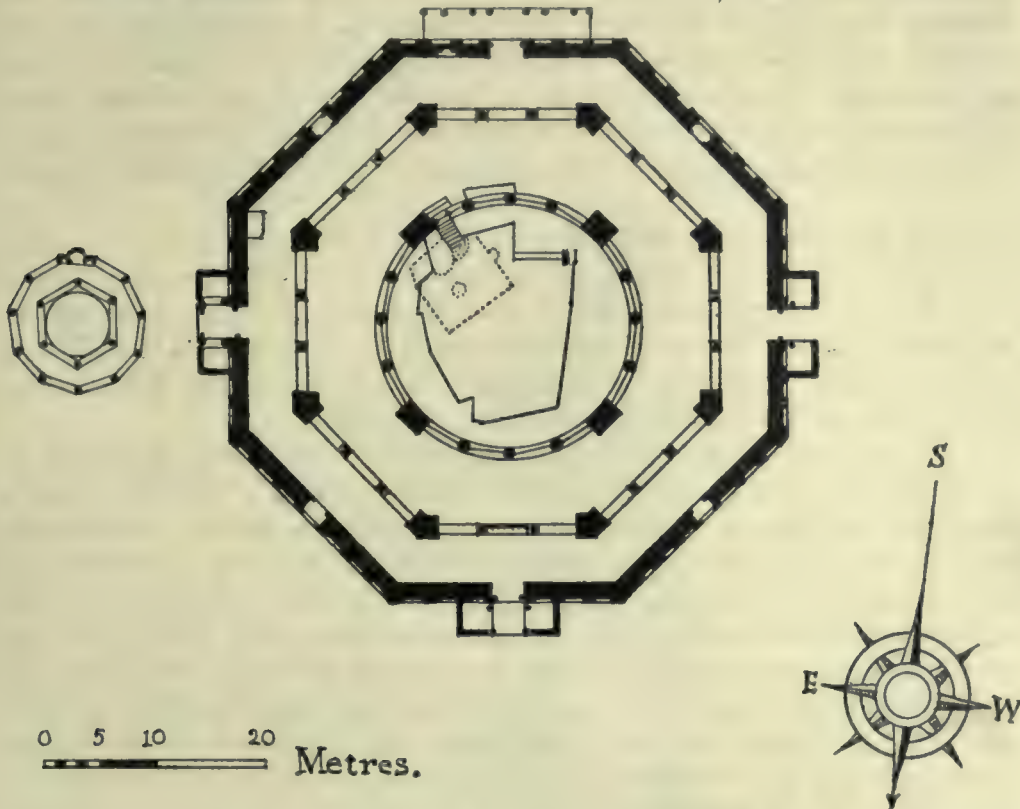
ville qui, depuis l'époque byzantine, s'appelait dans les milieux chrétiens Porte Saint-Étienne. Les documents médiévaux signalent dans cette rue un moulin à huile assez important pour avoir donné plus tard son nom au bazar sur lequel il se trouve, des voûtes appartenant à l'hôpital Saint-Jean et de nouvelles boutiques construites par le chapitre du Saint-Sépulcre. Le *Soûq el Qattanîn* (v. Illustrations 17, 18) relevait de l'abbaye de Temple comme les bains avoisinants, ainsi que plusieurs magasins de la ville marqués du signs T S, c'est à dire *Templi Statio*. Mais sur ce Quartier d'*el Ouâdy* nous n'aurons d'amples détails que le jour où l'on retrouvera et que l'on publiera les archives de l'abbaye du Temple, comme il a été fait jusqu'ici pour le Saint-Sépulcre, les Hospitaliers, la Sainte-Sion et Notre Dame de Josaphat.

F. M. ABEL,

Prof. à l'École biblique et archéologique  
de Saint-Étienne, Jérusalem.

# MUSLIM WORK TOUCHED BY THE PRO-JERUSALEM SOCIETY

68. The Dome of the Rock has already been referred to in Sections 10 and 57 of these records. A ground plan is here given (Illustration 77). The building is, as its name "Kubbet es Sakhrah" implies, the covering or dome over the sacred rock, the rock with which tradition



DOME OF THE ROCK .

*No. 77.*

connects the sacrifice of Isaac and Mohammed's heavenly journey. The inscription on the inside of the drum records its building in the year 72 H. (A.D. 691) by the Khalif Abd el Malek. One hundred and twenty years later the name of Abd el Malek was cut out and that of El Mamun,

## MUSLIM WORK TOUCHED BY THE SOCIETY

who repaired the building, inserted. The plates of gilded copper with which the Dome was originally covered were removed to pay for the damage of the earthquake of 130 H. (A.D. 747-8). Much of the material of the Dome is that of earlier buildings, Byzantine or Roman, on or around the city, and doubtless destroyed at the time of the invasion of Chosroes II, A.D. 614, and shortly before the capture of the city by the Khalif Omar, A.D. 639. The story of how Omar found the site derelict is well attested; but what the base of the existing building may be, and whether it is that of Hadrian's Temple of Aelia Capitolina, can only be verified when the foundations below the floor of the existing buildings are examined. Portions of the earlier mosaic skin of the building, before the sixteenth-century ceramic skin with which Major Richmond's report deals (see Section 10), have been recently discovered in the Harâm area.

69. The first Aqsa mosque was built by Omar in 14 H. (A.D. 635), and rebuilt by Abd el Malek in 72 H. (A.D. 691). This building, which is said to have been wrecked by an earthquake in 130 H. (A.D. 747-8), was restored by Al Mansur, probably in 154 H. (A.D. 771), as he is known to have visited Jerusalem in that year. A few years later it was again restored by Al Mahdi, say about 163 H. (A.D. 780).

The earliest descriptions of the Aqsa which we possess are those of Muqaddasi (A.D. 985) and Nasiri Khosrau (A.D. 1047), but the building described by them in no way corresponds with the present building, its size, the number of its doors, and the number of columns supporting the roof being much greater. From their descriptions, which are in fair agreement, and which in some respects supplement each other, it is clear that the Aqsa mosque of their day had fifteen doors in the north side and eleven in the east, and consisted internally of a forest of 280 columns arranged in twenty rows of eleven each. In this respect it must have resembled the great mosque of Cordova (eighth to tenth century); in fact, these two buildings are actually mentioned together for purposes of comparison by Idrîsî (A.D. 1154). The central aisle was wider than the rest, and there was a big dome over the space in front of the mihrâb.

The Crusaders under Godfrey de Bouillon took Jerusalem A.D. 1099, and the Harâm ash Sherif was handed over to the Knights Templars. They do not appear to have made any alterations to the Dome of the Rock (which they imagined to be the Temple of the time of Christ) beyond the addition of the beautiful grille which they placed between the columns of the inner aisle; but they must have made considerable changes in the Aqsa, which was known to them as the



*Entrance to the Sûq el Qattanîn.*

*No. 78.*







*The cartouche of Sultan Suleiman uncovered in the Citadel.*

*No. 79.*



## MUSLIM WORK TOUCHED BY THE SOCIETY

“Palatium” or “Templum Salomonis.” They used it as their residence, and added the double row of vaulted bays which extend the present building to the west along the southern wall of the Harâm and formed their armoury. They are probably responsible for the greater part of the vaulted portico in front of the northern entrances to the mosque.

On Saladin’s reconquest of the city in 1187 further changes were effected, and the work of the Crusaders was obliterated to a great extent, and it is to him and to the Crusaders that the mosque owes its present form, the first description which we possess after the time of Saladin—that of Mujir ad Dîn—agreeing substantially with the present building. Saladin is known to have restored the gold mosaics, and a fine Kufic inscription in gold mosaic on the left of the mihrâb is almost certainly due to him. He also brought from Aleppo the beautiful pulpit which had been made for Nur ad Dîn in 564 H. (A.D. 1168) for the small mosque in the Citadel of that city, and on which is carved one of the earliest known inscriptions in Naskh, which henceforth began rapidly to replace Kufic.

70. *The Sûq el Qattanin*.—This bazaar, the finest in Syria, is entered by two portals, of which the eastern (see Illustration 78), leading into the Harâm ash Sherif, is one of the noblest and largest monumental gateways to be seen in Syria. This great portal is provided with lateral openings giving direct access to the arcades on the west side of the Harâm, which are of the same date; and above these openings is some stalactite work of great beauty, which reminds one irresistibly of Tudor vaulting a century and a half later. Across the lintel of the doorway is an inscription, according to which it was rebuilt by order of Muhammad an-Nâsir, Sultan of Egypt, and son of Qalâûn, and under the supervision of the Emîr Tenkîz in 737 H. (A.D. 1336). The date is somewhat defaced, but is confirmed by Mujir ad Dîn. The lintel is composed of three blocks with vertical joints, which causes the observer to wonder why it does not fall; but there is no doubt that the hinder portions of these blocks, although concealed, are wedge-shaped and, perhaps, joggled so as to form a flat arch; a similar trick may be clearly seen in the Adeliya Madrasa at Damascus, where the back of the lintel is not hidden.

The booths at the west end of the bazaar have been reopened and turned into workshops, as has already been described in Section 27, but more than half still remain walled up (see Illustrations 17, 18). Let us hope they, too, will soon be opened.

## MUSLIM WORK TOUCHED BY THE SOCIETY

A few words are now needed as to the Muslim work on the Citadel, the Roman and Crusading work having already been referred to by Père Vincent and Père Abel in Sections 57 and 61.

The first known instance of Mohammedan work after the time of the Crusaders is the restoration of Malik Muazzam Isa, which is recorded by an inscription at present embedded in the inner wall of the Citadel mosque. It states that a tower was restored in 610 H. (1213/4). The mosque itself is dated 710 H. (1310), but the minaret must be much later. The inner entrance of the Citadel, with the two right-angled turns, was dated 710 H. also, but the inscription slab has long since disappeared. The outer entrance is dated 938 H. (1532) in the name of Sultan Suleiman, to whom the beautiful cartouche shown in Illustration 79 belongs. It was uncovered by the Society during the making of the garden.

K. A. C. CRESWELL, M.B.E.,  
Late Inspector of Monuments, G.S., O.E.T.

# APPENDIX I

## CONSTITUTION OF THE PRO-JERUSALEM SOCIETY.

(Now embodied in the Charter.)

### OBJECT.

The object of the Pro-Jerusalem Society shall be the preservation and safeguarding of the amenities of the Holy City without favour or prejudice to race or creed.

Further the Society shall be empowered to hold property real or personal in Trust and to administer it, and such administration shall be in the interest of all to whom the Holy City is sacred.

As a part of this trusteeship the Society may from time to time act in an advisory capacity to any public authority whose action may affect it.

It shall be one of the objects of the Society, in view of the above, to give publicity, whether by bulletin, writings, or newspapers, to any question affecting the public welfare of Jerusalem.

### MEMBERSHIP.

The Pro-Jerusalem Society shall consist of a Patron, an Honorary President, a President, an Honorary Treasurer, an Honorary Secretary, and a Council whose membership shall be of such only as have special standing or qualifications.

The following shall be *ex-officio* members of the Council: The Military Governor of Jerusalem; the Grand Mufti; the Mayor of Jerusalem; the Orthodox Patriarch; the Latin Patriarch; the Head of the Armenian Convent in Jerusalem; the Custode di Terra Santa; the Head of the Jewish Community.

### METHOD OF APPOINTMENT.

The appointment of members of the Council shall, in the first instance, be by the President. Membership to the Society shall be of all those who subscribe to its funds.

In the event of either a new Government for Palestine being created or of the departure of the President the constitution of the Society shall be modified to suit the altered circumstances and modelled on the lines of the British "National Trust for Places of Historic Interest and Natural Beauty," or any similar quasi-public body in France, Italy, or America.

## CONSTITUTION OF THE SOCIETY

### OWNERSHIP OF PROPERTY.

Property, real or personal, shall be held "in Trust" with the President of the Society.

### FINANCE.

The Committee shall have an account with the Anglo-Egyptian Bank in Jerusalem, cheques shall be made payable to the Pro-Jerusalem Society, and payments shall be made only on the authority of the President.

### RULES OF PROCEDURE.

Meetings shall be convened monthly by the Honorary Secretary, or extraordinary meetings, at the special request given to him in writing by any three members of the Council.

Five members, in addition to the President, shall form a quorum.

Notice of the meeting, with minutes of the previous meeting, shall be distributed beforehand.

### FIRST MEMBERSHIP.

The first membership of the Council shall be as under, and the members shall serve for one year certain from the date of this constitution, subject, however, to such modification as by common consent may be deemed advisable in the event of any change of Government.

## APPENDIX II

### MEMBERS OF THE PRO-JERUSALEM SOCIETY AND CONTRIBUTORS SINCE ITS INAUGURATION

1918	Messrs. Smouha & Co.	..	..	..	..	£E.	585
	Messrs. Btsh Bros.	..	..	..	..		500
	Morums Oriental Store	..	..	..	..		100
	Mr. Solomon Angel	..	..	..	..		19. 500
	Cairo Syrian Community	..	..	..	..		400
	Mr. Denham (for Morton & Co.)	..	..	..	..		10
	Haj Yusuf Wafa Al Dajani	..	..	..	..		10
	Messrs. Marash Bros.	..	..	..	..		24. 375
	American Colony	..	..	..	..		25

## MEMBERS OF THE SOCIETY

	Dr. Faris Nimr	..	..	..	..	..	£E.	50
	Mr. Siman Sidnawy	..	..	..	..	..		50
	Jerusalem Municipality	..	..	..	..	..		150
1919	His Eminence the Grand Mufti	..	..	..	..	..		10
	Anglo-Egyptian Bank	..	..	..	..	..		100
	Mr. F. Levaux	..	..	..	..	..		5
	Messrs. Buckler	..	..	..	..	..		19. 200
	Mr. Guini	..	..	..	..	..		21
	Mr. Hazan	..	..	..	..	..		10
	Messrs. Bentovia and Forer	..	..	..	..	..		25
	Miss Palmer	..	..	..	..	..		100
	Mr. Haim Valero	..	..	..	..	..		200
	Mr. Isaac Cohen	..	..	..	..	..		50
	Mr. Benjamin Kokia	..	..	..	..	..		10
	Council of Jerusalem Jews	..	..	..	..	..		10
	Imperial Ottoman Bank	..	..	..	..	..		200
	Crédit Lyonnais Bank	..	..	..	..	..		50
	American Anonymous donor (per Jacob Spafford)							9. 870
	Sir Basil Zaharoff, G.C.B., G.B.E.	..	..	..	..	..		485. 625
	Mr. Chs. Hamilton	..	..	..	..	..		194. 250
	Prof. Patrick Geddes	..	..	..	..	..		3
	Messrs. Blum and Levy	..	..	..	..	..		25
	Anglo-Palestine Bank	..	..	..	..	..		100
	Banco di Roma	..	..	..	..	..		150
	Capt. Hamborough (for a drinking fountain)	..	..	..	..	..		9. 650
	Council of Jerusalem Jews	..	..	..	..	..		10
	Council of Sephardic Jews	..	..	..	..	..		10
	Central Committee Knesseth Israel	..	..	..	..	..		10
	Zionist Commission	..	..	..	..	..		250
	Administration grant for Technical Education	..	..	..	..	..		200
	Administration grant for Tree-planting	..	..	..	..	..		25
	Municipality of Jerusalem	..	..	..	..	..		200
1920	Mrs. MacQueen and Mr. Macrackan (Subscription Dance)	..	..	..	..	..		61. 95
	Mr. Bruce	..	..	..	..	..		100
	Mr. Hoffstat	..	..	..	..	..		25
	Mr. Peterson	..	..	..	..	..		25
	Miss Carey Thomas	..	..	..	..	..		10

## MEMBERS OF THE SOCIETY

Logan Pearsall Smith .. .. .	£E. 4. 550
Btsh Bros. .. .. .	100
51st Sikhs Regiment .. .. .	40
(For Repairs to the Mosque of Omar)	
The Rt. Hon. Sir Herbert Samuel .. .. .	10
Viscount Milner .. .. .	10. 200
M. de Picciotto .. .. .	25
Dr. Eder .. .. .	2. 100
H. M. Kalvaresky .. .. .	25
Prof. P. Geddes .. .. .	3
Mrs. Elizabeth McQueen .. .. .	15
Mr. John H. Finley .. .. .	4. 840
Mrs. Elizabeth McQueen (for seats in the Citadel)	49
Mr. Harris Cohen (per Sir Herbert Samuel) ..	9. 750
Anglo-American Society (for seats in the Citadel)	15
British School of Archæology (per Prof. Garstang)	30
Miss Laudau (for repairs to the Citadel) ..	10
Ronald Storrs (for repairs to the Citadel) ..	20
Norman Bentwich .. .. .	5
Administration grant for Technical Education ..	300
Municipality of Jerusalem .. .. .	200
„ grant for City Tree-planting ..	250
Rabbi Horowitz .. .. .	5
Ronald Storrs .. .. .	20
Canon Stacey Waddy .. .. .	5
Dr. Harte .. .. .	5
Administration grant for Citadel repairs ..	50
„ „ per Antiquities Dept. ..	250
Sir Abbas Eff. Abd-el-Baha, K.B.E. .. .. .	100
Sir Alfred Mond, Bart. .. .. .	25
Mrs. Holman Hunt .. .. .	97. 125
L. A. Van Vriesland .. .. .	5
Administration grant for 1920 .. .. .	295
D. Salameh .. .. .	5
By Special Concert .. .. .	296. 500
Miss Blandy .. .. .	20
Anglo-Egyptian Bank .. .. .	25
Miss Lapin .. .. .	5
Mr. Hennay J. Paten .. .. .	4. 250



## APPENDIX III

### LIST OF THE SOCIETY'S NEEDS

Scholarships for the Society's weaving apprentices to enable them to go to the Mehalla Kebir weaving school in Egypt for one year. For one scholarship .. .. .	£50
Seats, in Palestine marble or other good stone, for the Society's Parks and Gardens. The donor's name will be carved upon the seat. Some twenty are needed at a cost per seat of £20 to £50	
Seats in wood or iron, at convenient points in the Rampart Walk or in the gardens. The donor's name will be cut or painted on the seat. Some twenty-five are wanted; to cost from £5 to £10	
Sections of the Rampart Walk to be repaired and cleaned together with the parapet adjoining. The Society provides the stone. In other words, "to repair the walls of Jerusalem." The work is apportioned in sections .. .. .	..at from £10 to £100
Sections of the Fosse clearing; calculated for each gang of women working for a month .. .. .	£25
For the establishment of the Glass Industry .. .. .	£500
For the establishment of the Carpet-weaving Industry .. .. .	£500
For the establishment of Furniture-making Workshops .. .. .	£1,000
For the establishment of Metal Workshops .. .. .	£1,000
For the establishment of a School of Ceramics .. .. .	£500
For the completion of the Sûq el Qattanîn repairs .. .. .	£500
For repairs to the Citadel, in sections on its different towers, the Tower of David, the Hippicus, etc. In sections at from £50 to £1,000	
For the starting of the Museum to house the Society's collections	£500
For the Jaffa Gate improvement scheme and the removal of the Turkish clock tower .. .. .	£1,000
Gifts of historical subjects (Palestine history) for the Society's Museum.	
Gifts of examples of Arts and Crafts, especially examples of Oriental weaving and embroidery for the School of Textiles.	
Gifts of trees for the Parks and Gardens.	
Gifts of flowers and seedlings for the Society's nursery.	
The gift of a membership stamp, to be specially designed, and sent upon letters dispatched from Jerusalem.	

# APPENDIX IV

## WEAVER'S APPRENTICESHIP INDENTURE

THIS INDENTURE witnesses that M..... is this day bound apprentice to Shukri Batato of "the Jerusalem Looms" upon the following terms parties to the agreement being N....., Father or Guardian of the said ..... Shukri Batato of "the Jerusalem Looms" Major Tadman the Education Officer as representing O.E.T.A. and the President of the Pro-Jerusalem Society.

1. M..... undertakes to serve the said Shukri Batato for a period of one year to obey his order and diligently apply himself to learning the craft of weaving. He agrees to honour and obey the craftsmen with whom he shall be placed during his apprenticeship and at all times, in speech and action, to bear himself towards them with respect.

2. N..... the Father or Guardian of the said M....., undertakes to see that his son devotes attention to his work and attends such instruction as is arranged for by the Education Officer and generally conform to the terms of this agreement, also in the event of the cancellation of this agreement due to the negligence or misconduct of the said M..... to pay to the Pro-Jerusalem Society half of any sum that the Society shall have disbursed for him.

3. Shukri Batato undertakes to teach the said M..... the craft of weaving to arrange for him to receive at the hours agreed to with the Education Officer such teaching other than weaving as may be determined, further to pay him—

For the first three months a wage of 1 pt. a day.

„	second	„	„	„	2 pt.	„
„	third	„	„	„	2½ pt.	„
„	fourth	„	„	„	3 pt.	„

this wage to be regarded as a minimum and to be increased according to the skill and the diligence of the said M..... but in case of the non-observance of the agreement by the said M..... or of his proven incapacity the said Shukri Batato shall be free to discharge him after due notice given to the Pro-Jerusalem Society.

## WEAVER'S INDENTURE

4. The Education Officer agrees to superintend the teaching other than weaving and to report from time to time to the Pro-Jerusalem Society.

5. The Pro-Jerusalem Society agrees to act as referee in case of any difference arising as to the above and to watch the interests of the apprentice and of the weaving industry.

As witness to which the above parties have  
set their hands this .....  
1919.

M.....

N.....

The Education Officer.

President of the Pro-Jerusalem Society.

"The Jerusalem Looms."

## APPENDIX V

### PUBLIC NOTICE. No. 34.

No person shall demolish, erect, alter, or repair the structure of any building in the City of Jerusalem or its environs within a radius of 2,500 metres from the Damascus Gate (Bab-el-Amud) until he has obtained a written permit from the Military Governor.

Any person contravening the orders contained in this proclamation, or any term or terms contained in a licence issued to him under this proclamation, will be liable upon conviction to a fine not exceeding £E.200.

R. STORRS, Colonel,  
Military Governor.

Jerusalem, 8th April 1918.

## APPENDIX VI

### ANTIQUITIES PROCLAMATION

WHEREAS it is convenient to make provision for the conservation of ancient monuments and for the preservation of ancient objects of virtu and relics movable and immovable (hereinafter styled "Antiquities") in the Occupied Enemy Territory (South):

NOW THEREFORE I, MAJOR-GENERAL SIR ARTHUR WIGRAM MONEY, in exercise of the powers conferred upon me as Chief Administrator of Occupied Enemy Territory (South) by warrants dated 24th April and 29th October 1918, under the hand of the General Officer Commanding-in-Chief the Egyptian Expeditionary Force,

HEREBY ORDER AS FOLLOWS :—

1. Throughout the Occupied Enemy Territory (South) the property in all antiquities which were the property of the Ottoman Government or which have been discovered since the Occupation or shall hereafter be discovered shall be deemed to be vested in the Occupied Enemy Territory Administration (South).

2. The term "ancient" for the purpose of this Proclamation shall be deemed to signify antecedent to the year 1600 c.e.

3. No alteration, restoration, movement, or disposal of any antiquity or of any site of religious interest whether in public, private, or ecclesiastical custody may be made without the previous consent of the Occupied Enemy Territory Administration (South).

4. Any person who discovers an antiquity or who is aware of the discovery of an antiquity shall inform the Military Governor of the district within a period of 30 days.

5. No person who discovers an antiquity either on his own land or on the land of another may appropriate it to his own use or to the use of any public, private, or ecclesiastical body without the consent of the Occupied Enemy Territory Administration (South).

6. No person may negligently or maliciously destroy, deface, or in any way damage any ancient monument or any site which he has reason to believe to contain an antiquity or which is reputed to be of religious interest.

## ANTIQUITIES PROCLAMATION

7. No person shall traffic or abet the traffic in antiquities except under licence issued by the Occupied Enemy Territory Administration (South).

8. Any person who knowingly disobeys any direction of this Proclamation shall be punishable on conviction by either a Civil or Military Court with imprisonment for a term which may extend to one year or with a fine which may extend to £E.500 or with both. Any antiquities found with the person convicted or disposed of in contravention of the terms of this Proclamation and any property implicated may be confiscated.

9. Any person who reports the discovery of an antiquity over which the Administration decides to exercise its right of property shall be duly compensated, and when any such antiquity is relinquished by the Administration the Administration shall deliver the said antiquity to the person or corporation appearing to have the most proper claim thereto, together with a certificate authorizing the said antiquity to be transferred in accordance with the terms of this Proclamation.

10. The powers vested in the Administration under this Proclamation together with power to perform all necessary acts subsidiary thereto are hereby delegated to the Chief Administrator or such person or persons as he may appoint to act on his behalf.

11. The provisions of this Proclamation shall be substituted, so far as they apply, for the provisions of the Ottoman Law of Antiquities of 10th April 1322 H. throughout the whole of the Occupied Enemy Territory (South) but all the provisions of the law shall be deemed to have been in force up to the date of this Proclamation.

(Sgd.) A. W. MONEY, Major-General,  
Chief Administrator.

Headquarters,  
O.E.T.A. (South)  
Jerusalem, 1 December 1918.

## APPENDIX VII

### ADVERTISEMENTS ORDINANCE

1. Save as hereinafter provided, no advertisement shall be exhibited upon any hoarding or similar structure, or on any wall, tree, fence, gate, or elsewhere in Palestine.

2. In a town area the Municipality with the consent of the District Governor, and elsewhere the District Governor, may authorize the erection in specified places of one or more boards or hoardings for the exhibition of notices and advertisements.

3. Any person may exhibit upon his own premises advertisements relating to the business or occupation carried on in those premises.

4.—(1) In a town area the Municipality with the consent of the District Governor, and elsewhere the District Governor, may make by-laws under this Ordinance (a) for levying a charge upon the exhibition of notices and advertisements exhibited in accordance with Section 2 of this Ordinance; (b) for regulating the size and form of notices and advertisements exhibited in accordance with Section 2 or Section 3 of this Ordinance. (2) Such by-laws shall be submitted for the consent of the High Commissioner, and shall not be valid without his consent.

5. Nothing in this Ordinance shall apply to notices or advertisements exhibited by any Department of the Government of Palestine, or by any Military or Naval or Air Force Authority, or by any Judicial Authority, or by any Local Authority.

6. Any person committing a contravention of the provisions of this Ordinance or of any by-laws issued thereunder by a Municipality or District Governor shall be liable to the penalties prescribed by the 3rd Addendum of Art. 99 of the Ottoman Penal Code, and further to a continuing penalty of £E.1 for every day during which the offence is continued after his conviction.

If any person after conviction fails to remove any structure erected or any advertisement exhibited in contravention of this Ordinance, the Police shall be entitled to remove it at his expense. The Court may award an amount not exceeding one-half of the fine imposed to any person giving information which leads to a conviction.

7. This law shall come into force on the 1st day of November 1920.

(Sgd.) HERBERT SAMUEL,  
High Commissioner for Palestine.

Government House, Jerusalem.

20-7-20.

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